MENSA MYSTICA;

OR A

DISCOURSE

Concerning the

SACRAMENT

OF THE

Lords Supper.

In which the ends of its Institution are so manifested; our Addresses to it so directed; our Behaviour there, and afterward, so composed, that we may not lose the benefits which are to be received by it.

The Fourth Edition.

By SIMON PATRICK, D. .

1 Cor. 11. 24. *Do this in remembran me.*

LONDON,

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To the Honourable

Sir *Walter* S^t.-*John* Baronet,

AND THE

Lady S^t.-*John* his Wife.

THese Meditations being conceived and born in your House, I take it to be a piece of Justice that they should lay themselves at your feet, and come abroad into the world under your Name. (And long before this, had they come to tender their service to you, had the Press been favorable to them, and not let them stick longer there than they did in my mind, before they could be brought forth into the World.) Love hath as great a power to make ser-

vants as any thing elſe, and no bond-man is faſter chained than he that is tied by the bands of his own affection. A Captive of that quality I muſt needs profeſs my ſelf, having ſuch a feeling of the obligations you have laid upon me, that I am not free to love you, or not to love you; but am held under ſuch a ſweet tyranny, that I cannot ſo much as deſire to recover my former liberty. Theſe thoughts therefore being the births of one ſo bound to ſerve you both by your favours and his own affections; according to the Law of
Ex. 21. 4. *the* Hebrews *you may challenge a right* in them, *ſeeing I am yours as much as my own. I know that I am writing* to *you, and not* of *you; and that you do not expect my commendation, but my Counſel; for if you did, you would not deſerve Commendation. There is ſo much flattery many times in theſe addreſſes, that men will not believe us when we ſay true, and ſo we diſpleaſe while we ſtudy to pleaſe. The world likewiſe is*

ſo

ſo envious, that they never think more of our faults, than when we are praiſed. But yet to tell you of your kindneſs to me, though you do not expect it, methinks I might be allowed, were it not that then I ſhould commend my ſelf for a gratefull Perſon, after I have declined to commed you. But ſeeing that is no ſuch great vertue that a man ſhould be tempted to be proud of it, I ſhall ſay thus much: That of all the cauſes that are uſually aſſigned of theſe Dedications, I can find the impulſe of none ſo ſtrong as that of love and gratitude. Which bids me bind my Executors by theſe preſents (if theſe Papers can live longer than I) to acknowledge your love and ever be mindfull of it to you and yours. And although I may juſtly ſuſpect that they have not ſtrength enough to live to any great Age; yet if they can increaſe your Piety but in the leaſt degree, that is a thing that never dies, and will be an immortal witneſs of my endeavours to ſerve you. To the ſtudy

of that it is, that I do moſt affectionately exhort you. Do well, and you ſhall hear well, though mine and all other Pens lie aſleep. Piety is the trueſt and moſt ancient Nobility, as wickedneſs is the greateſt and baſeſt degeneracy. There is no ſuch way to exalt your Family, as to make a ſtrict alliance with God, and to draw him into your kindred. Nothing can ſo enrich your Blood, as to contract an affinity with the Blood of Jeſus. But if earthly honour be of any value (as it may conduce to the better ſerving of God) you have the favour granted unto you to be noble both in your ſoul and body, to be allied both to the Blood of God, and of great Men. The Saint in your name, may put you in mind to be Saints in your ſelves. The two Mullets or Stars in your Coat of Arms, bids you ſhine like two Lights in the World. The occaſion of your bearing them (which if I miſtake not, was becauſe your Progenitors warred in the Holy

ly Land) *may put you in remembrance to ſtrive and fight to be made free of the Heavenly* Jeruſalem, *that City of God that is above. As theſe Stars were born in their Enſigns in that expedition in oppoſition to the* Turkiſh *Creſcent; ſo let them put you in mind to keep the world ſtill under your feet, and to ſcorn theſe mutable and moon-like things, as much as you do* Mahomet *and the* Turk. *There is a Spring in that Country where your name firſt took root in Britiſh ſoil, which is very low and empty of water, when the Sea flows and ſwells the neighbouring River* Ogmar; *and again aſcends and fills it ſelf when the Sea retires out of the Channel. It will be a moſt lovely ſight both to God and Man, to ſee you humble and lowly in the higheſt tides of a ſwelling fortune; and if your fulneſs ſhould abate and draw back into the Ocean from whence it came, to behold the elevation of your ſpirit, and the greatneſs of your mind riſing above all the*

See Camden in Glamorganſhire. *Nympha fluit propius. Fons refluit. Illa recedit. Iſte redit. Sic livor ineſt & pugna perennis.*

reach of theſe worldly changes. Then would you moſt truly imitate thoſe Stars *in your Eſcutcheon, which are not ſeen in the day, and ſhine moſt brightly in the night.*

But your name bids you above all things to be full of love both to each other, and towards all men. For beſide that John *in the Hebrew Language carries in its ſignification* graciouſneſs and kindneſs; *the beloved Diſciple was the firſt of your name. Degenerate not, I beſeech you, from ſo worthy a precedent, but imbrace with as dear an affection as two* St. Johns *would have done each other. That great Saint had this always in his mouth,* Little Children love one another; *the ſame have you always in your heart, ſeeing you are not only Chriſtians, but of the ſame Family, and of the ſame name which carries a remembrance of that divine Perſon. The* Athenians *promiſed themſelves nothing but Triumphs in the* Sicilian *War, be-*

cauſe

cauſe their General Nicias derived his name from Victory, which in the opinion of men had a good preſage in it. And ſome of the Ancient Philoſophers did ſeriouſly Diſpute whether there was not ſome ſecret fate or providence in it, that men ſhould have names given them that did ſo exactly agree with their after good or bad fortune. I hope you will not think me impertinent therefore that I have urged you ſo much with your name, and that you will not let it be given you for nothing. And though that Nicias by his great overthrow did diſappoint the hopes which his fellow Citizens conceived from his name, yet you will have a care that you deceive not the expectation both of God and Man from you, which is grounded upon a better foundation. I verily believe that you will endeavour to be φερώνυμοι, (as the Greeks call them) perſons of your own name. And as the Apoſtle prays for his Theſſalo-

Plato in Cratilo.

Ὁ Εἰρηναῖος καὶ φερώνυμός τις ὢν τῇ προσηγορίᾳ. Euſeb.

Severus imperator gravis, & vir nominis ſui dicitur. Lamprid.

nians,

nians, 1 Theſ. 3. 12, 13. *you will encreaſe and abound in* love *one toward another and towards all men, to the end that you may eſtabliſh your hearts unblameable in* holineſs *before God even our Father, at the coming of the Lord Jeſus Chriſt with all his* Saints. *Let me ſpeak to you and all others once more in the words of another Apoſtle*: Finally, be ye all of one mind, having compaſſion one of another; love as Brethren, be pitiful, be courteous. 1 Pet. 3. 8. *But what need I inſiſt ſo long on this, who find you ſo full of love towards me? It is a delightful Subject, and therefore you will pardon my vehemence in it. But though it be delightful, yet I will refrain my ſelf from enumerating my particular obligations, becauſe I know (Sir) that you do not do your kindneſſes that they ſhould be talkt of. And for you (Madam) who carry kindneſs in both your names, I know alſo that you love to be concealed, and that your love ſhould have none to ſpeak of it but*

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it ſelf; and therefore I ſhall forbear to ſay how much (at leaſt to me) you anſwer the double remembrance you have in them. It will be more acceptable I know to you both, if I turn this addreſs to you into a Prayer to God, that he would do all this and much more for you. And to that God of Peace from whom all good comes, I humbly bow my knees, that he would make you perfect in every good work, to do his will, working in you that which is well-pleaſing in his ſight, through Jeſus Chriſt, to whom be glory for ever and ever. The more particular petitions that concern you, I ſhall put up alone, and ever remain what I am much engaged to be

Heb. 13. 21.

Your affectionate

Friend and Servant,

S. Patrick.

From your Houſe at *Baterſea, January* 27. 1659 60.

THE INTRODUCTION.

Shewing, 1. *That God manifeſts himſelf to our ſenſe.* 2. *That Bread and Wine are fit things for the repreſenting our Lord to us.* 3. *The firſt reaſon of the celebration of this Supper, and the fitteſt time for us to do this that Chriſt commands us.* 4. *Which is but a reiteration of what is done in Baptiſm.* 5. *As may be ſeen by what I have briefly writ on that ſubject.* 6. *And if we will extend this thing further, we may loſe all. The Papiſts in danger of this who ſpeak not the language of the ancient Church.* 7. *The deſign of this preſent diſcourſe.* 8. *The alledging of ſome* Heathen *Cuſtomes and Principles, need be no offence to any, but may be an help if they pleaſe.*

GOd who is ſimple and removed far from all ſenſe, conſidering the weakneſs of mans ſoul, and how unable he

he is to conceive of things ſpiritual purely and nakedly in themſelves, and yet having a mind to be better known unto us, and to make himſelf more manifeſt than ever; was pleaſed in his infinite goodneſs to dwell in fleſh, and appear here in the perſon of his Son, who was made like to Man, to ſhew what God is in our nature. This Son of his, being to die, and part with his life for great ends and purpoſes, which he would not have us to forget; was pleaſed to take the ſame courſe to convey to our minds ſpiritual notions by outward and ſenſible ſigns; and to impreſs on our hearts what he hath done and ſuffered, by a viſible repreſentation of it in bodily things, and not only by a plain deſcription of it in the Goſpel. He knew very well that a Picture and Image of a thing doth more affect us than an Hiſtorical Narration; and that the more lively and expreſs that Image is, the more lively motions it makes within us. A dead Corpſe is but the ſhadow of a man, and yet we find that our ſouls are more aſſaulted, and all our paſſions ſtirred by the ſight of the face of a dead friend, than by all the reports that are brought us of his death. And long after his Gorpſe is mouldred in the Grave, if we ſee a Child of his that

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hath his exact features, manners, and carriage, it renews a freſh remembrance in us of that perſon, and ſtirs up the Images that are in our mind more powerfully, than we can do our ſelves by reflections upon them.

But though God was willing to teach us by outward and ſenſible repreſentations, yet he thought it both unſafe, and likewiſe unfit, and no waies conducing to the ſpiritual ends he intended in the Sacrament of Chriſts body and blood, that we ſhould have a picture of Chriſt, or an Image of him ſet before our eyes. There is too much of ſenſe in the Tragical and Theatrical repreſenſations which are made by ſome Papiſts of Chriſts ſufferings. The outward actions are in danger not only to take place of all ſpiritual affections, but quite to thruſt them out. The eye and the ear are ſo fully poſſeſſed, that their objects work by their own natural ſtrength, and not by the ſouls conſidering and meditating powers. Our Saviour therefore, that he might both help the ſoul, and leave it ſomething to do in making of its own thoughts, and forming its own apprehenſions and reſentments, hath given us only Bread and Wine as remembrances of him: in which we ſee ſo much as to awaken

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our ſouls, but not ſo much as to keep them awake without themſelves. They ſhow Chriſt to our ſenſes, but more to our minds; that ſo both may be employed, but the mind may do moſt by the help of the ſenſes.

1. And indeed theſe are very fit things (upon other reaſons) to ſerve our Saviours deſign, becauſe

Firſt of all, They are ſimilar bodies, and not conſiſting of Heterogeneous parts, *i. e.* their parts are not of different kinds, as the parts of our fleſh are. The fleſh of a man is compoſed of veins, and arteries, and nerves, and blood, and muſcles, and divers skins; but every part of Bread and Wine is like the other, and hath nothing in it different from its neighbour. Every piece of the one, and every drop of the other, doth as much repreſent what is intended, as any other part doth; and all the parts together make one body of the very ſame ſort.

And yet ſecondly, The parts of theſe bodies are eaſily ſeparated one from another, which makes them more fit to be communicated and divided among a great many, who all notwithſtanding do receive (as it were) the very ſame thing.

And thirdly, They are conſtantly uſed at all feaſts, and never omitted, whereas other

other things have their seasons, and cannot do contiual service at our Tables.

To which you may add fourthly, That they were brought by *Melchizedeck* unto *Abraham*, as a part (perhaps) of the blessing of that High Priest, and as a signification of that Sacrament which God would have *Abrahams* seed to feed upon, when the true High Priest after that great mans order should come. 4.

And fifthly, It is not to be forgotten, that they do best answer to some things whereunto Christ is compared in the holy Scriptures. For he is called *the Vine*, and *every branch that is in him*, must bring forth *fruit*, as he doth, which may hereby be represented. And he is called *the Bread of life*; *which came down from Heaven*, as the *Manna* in the Wilderness; who is to support our souls, as the staff of bread doth our bodies. 5.

Sixthly, But it is most to be remarked, that these were part of the Passeover-Supper, when Christ (as S. *Cyril* of *Alexandria* speaks) was typically eaten in *Egypt*. For first, It is acknowledged by all, that the *Bread* was blessed, and the *Cup* also, and so went round to all the guests: And the forms of Benediction are still extant in some of the Hebrew Authors. 6.

ὁ τυπικῶς εὐλογηθεὶς ἐν Αἰγύπτῳ.

And ſecondly, The whole Feaſt after the Paſſeover-night, was called *the Feaſt of Unleavened Bread.* And thirdly, It is the opinion (I obſerve) of ſome, that our Saviour at the time of inſtituting this Sacra-
Grot. crament, did eat only the Bread, and the bitter Herbs, but not the Lamb of the Paſſeover. For it is not ſaid in the Evangeliſts, that his Diſciples *killed* the Paſſeover for him, but only that they *made ready* the Paſſeover, which might be nothing elſe but that bread of affliction, and the herbs which were attended with the cup of kindneſs that uſed to paſs among them. For our Saviour dyed at the time the Paſſeover-Lamb was offered, being indeed the Lamb of God himſelf. And therefore S. *John* ſaith, *Chap.* 13. 1. That the Supper was before the Feaſt of the Paſſeover, and he calls it eating of the Paſſeover, becauſe this was a great part of it, a principal portion of this Feaſt. And this part was all that they could partake of, who at any time could not come to *Jeruſalem*, where only the Lamb was to be eaten, being firſt offered at the Temple. But ſuppoſing this to be doubtful, yet there is no queſtion but that this Lamb was a Type of Chriſt; and that Bread and Wine was a part of their Supper. And upon ſearch, I believe we ſhall find,

find, that the Lamb of the Paſſeover was the only Sacrifice which the people did wholly eat (its blood being poured out at the Altar) and it doth the better ſet forth Chriſt who gives himſelf wholly to us. To which, fourthly, may be added, that as the Paſchal-Lamb did repreſent him, ſo the manner of its killing was very conformable to Chriſts death upon the Croſs; which may make it more reaſonable to borrow from the Supper reſemblances of him. For they hung the Lamb upon nails (much what as Butchers now do a Sheep which they have killed) and then fleyed off its skin that it might be dreſſed. While it hung in this poſture, it was juſt like the ſcituation of Chriſts body upon the Croſs, (as *Buxtorf* hath obſerved out of the *Talmud*) whoſe hands were ſo ſpread, and leggs ſo ſtretched out, as the Lamb was. 5. Unto which I may add, That the Law of *Moſes* was not to be wholly deſtroyed, but to be changed and altered by Chriſt: So the Apoſtle teacheth us to ſpeak in *Heb.* 7. 12. And the malice of S. *Stephen*'s accuſers could prompt them to ſay no worſe of him, than *that he preached Jeſus ſhould change the cuſtoms which* Moſes *delivered*, Acts 6. 14. Circumciſion is commanded under the title of an everlaſting Covenant, and

it is not ſo much aboliſhed, as improved into a better Sacrament, and ſeal of greater bleſſings to Mankind. The Sabbath-day likewiſe was to be a commemoration of Gods reſt from all his works on the ſeventh day, and of his deliverance of them out of *Ægypt*; and it is not cancelled, but changed into another day which contains the former, and ſomething elſe, even a remembrance of the Reſurrection of our Lord from the dead, that he might enter into his reſt. So we may conceive, that this great Feaſt of the Paſſeover was not quite done away, but gave place to a better Feaſt, which is in memory of a greater deliverance than that from the thraldom of *Ægypt*, and the iron Furnace. In this the *Jewiſh* Chriſtians might ſtill commemorate their antient mercies, as well as if they had eaten the fleſh of their Lamb. Yea, becauſe there was in it ſuch a clear repreſentation of Chriſts ſufferings (eſpecially in its firſt Inſtitution, when the blood was ſprinkled on the door-poſts) part of it was thought fit ſtill to remain, *viz.* the Bread and Wine, which they uſed to eat and drink in memory of that mercy, with ſolemn forms of thankſgiving unto God. And laſtly, The *Bread* and *wine* was more fit than the *fleſh* to be retained, becauſe now

that

that Christ is come, all Sacrifices are to ceaſe, and no more blood is to be ſhed for ſin. This, I ſay, may be a good reaſon why Bread and Wine only are uſed, becauſe they are unbloody things; and after the killing of the Lamb of God, there is to be no more life offered for our offences.

This Feaſt our Saviour did firſt of all celebrate with his twelve Diſciples. And it was but fit that he ſhould do ſo, that he might the better anſwer to the Type, in *Exod.* 29. where we read that *Aaron* the High Prieſt, with his ſons, was to eat the breaſt and ſhoulder of the Ram of conſecration, whereby he was ſanctified to officiate in the Prieſthood. Even ſo our Lord being to be offered up in Sacrifice, and thereby to be conſecrated an High Prieſt, did inſtitute this Supper, that together with his Diſciples he might (as much as is poſſible) feaſt with them upon that Sacrifice. And ſeeing our Saviours Sacrifice anſwered both to the Paſchal Lamb, and the propitiatory Sacrifice on the day of Expiation, it will be no wonder if it were ſo compleat as to have reference to this alſo. §. III.

The time when it was firſt inſtituted was in the night when he was betrayed, (for at the Even they celebrated the Paſſeover) which makes ſome (I ſuppoſe) to keep

the memory of Chriſts death in the cloſe of the day. But if they think that they muſt exactly follow that precedent, they ſhould do it after Supper. And I rather think that the manner of receiving about noon is moſt agreeable to the true pattern. For we do not remember the *Supper of the Lord*, but his *Sacrifice* on the Croſs. And therefore as the *Jews* feaſted at Even, becauſe they came out of *Ægypt* at that time; ſo ſhould we feaſt about Noon, becauſe our Lords death began between nine and twelve, and ended about three of the Clock, as you will clearly ſee by comparing the relation of S. *Mark* and S. *John* together. It is ſaid *John* 19. 14. that it was about the ſixth hour, when Chriſt was condemned to be crucified. But S. *Mark* ſpeaks of his ſentence, and of the execution of it, as things done before the ſixth hour, and ſaith (*Chap.* 15. 23.) That juſt when the ſixth hour was come, then darkneſs ſpread over all the Land, till the ninth hour. They do very well agree, if we do but underſtand thus much; that the day being divided into four equal parts, conſiſting of three hours apiece; every part had the name of that hour when it did begin; and ſo the ſixth hour was from twelve to three, and then began the ninth hour. Now S. *John* doth not ſay, that it was

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the ſixth hour when *Pilate* gave him up to be crucified, but that it was *about the ſixth hour*, i. e. it was between nine a clock (which was their third hour) and twelve, but nearer to twelve than to nine; or it drew near to Noon; yet not ſo near, but that we muſt allow time for the leading him away to the Croſs, for the hanging him thereon, and the reſt. Inſomuch that S. *Mark* ſaith expreſly, verſe 25. *That it was but the third hour*, i. e. nine of the clock, when thoſe things were done. Both of them ſay true, if we do but conceive that it was betwen nine and twelve, *i. e.* about half an hour after ten, when our Lord was hanged on the Croſs. All the time between nine and twelve, being called (as I ſaid) the third hour. *S. Mark* ſaith that that was the time: But it drawing toward twelve S. *John* ſaith, it was *about the ſixth hour*. And when the ſixth hour was fully come, *i. e.* when it was juſt twelve a clock, and the Sun was in its Meridian, then (ſaith S. *Mark*) was it eclipſed, and the darkneſs continued till three, which was the time of the offering of the Evening Sacrifice; and juſt then our Lord expired and gave up the Ghoſt. From whence we may clearly gather, That our Saviour was in the very midſt of his ſufferings a little after twelve. Which renders it

unreasonable, me thinks to innovate and forsake the common form by receving towards night, seeing our Saviour was in the middle and bitterness of his passion about Noon (which is the common time of our Communions) and his passion was quite finished a good while before that time, wherein some do celebrate it.

But I do not intend that this Discourse should beget any quarrels, and therefore I forbear the prosecution of any such observations, which you must not expect to meet withal in these Papers: The first design of which, is to shew you for what end our Blessed Lord did appoint this Sacrament.

§. IV. And here I might be tempted to make use of that method which I observed in a little Discourse concerning Baptism; for that which is done here, is but a further confirmation of what was then agreed on between God and us. As our knowledge and obedience increases, so doth likewise the Favour of God, and his testimonies of that Favour: and the more his mercies are assured unto us, the more are we engaged and confirmed in our resolution of persisting in obedience. So that it is but one and the same thing that is thus frequently ratified, first in Baptism, and afterward in

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Confirmation, and laſtly in the Sacrament of the Lords Supper. For there in the moſt ſolemn manner that can be deviſed, we profeſs our ſelves ſœderates of God; and he again owns us for his friends, and treats us kindly by entertaining us at his own Table. And this is no ſtrange matter, that one thing ſhould be ſo often repeated; for at the beginning of Friendſhip between God and *Abraham*, he only made him a promiſe, (Gen. 12. 1, 2, 3.) *That he would make him a great Nation, and bleſs him, and all thoſe that bleſſed him, and that all families of the earth ſhould be bleſſed in him.* But in proceſs of time, when love was increaſed betwen them, this *Promiſe* became a *Covenant*, when he and his received the token of Circumciſion, as you may read, Gen. 17. 2, 4, 5. *I will make my Covenant between me and thee, and will multiply thee exceedingly*, &c. But when he had walked longer with God, (as he there bids him, *v.* 1.) and had perfected his obedience by offering up his Son, his only Son *Iſaac*, then God confirmed the Covenant by an *Oath*, and ſware by himſelf, that he would do what he had promiſed and ſealed; as you may ſee Gen. 22. 16, 17, 18. *By my ſelf have I ſworn, that in bleſſing I will bleſs thee*, &c. This may be conceived as a good repreſen-

tation

tation of Gods dealing with us now. At our firſt entrance into his family he gives us many promiſes which depend upon conditions; and afterwards he renews the Covenant with us, and doth further aſcertain us of his favour, yet on terms of perſeverance; and at laſt he ſwears unalterably, when we have given proof of our obedience to him, that he will not take away his mercies, nor his loving kindneſs from us. And it is obſervable, that in every one of theſe, God returned ſomething to *Abraham* for what he gave to God. When he left his own Countrey, he promiſed him the Land of *Canaan:* When he was circumciſed, he promiſed to bleſs his ſeed, yea, he promiſed to him the *Meſſiah:* And when he offered *Iſaac*, God again aſſured by oath, that his own Son ſhould be really offered, as *Iſaac* was deſigned to be, for a bleſſing to all the Earth. Even ſo, in like manner, doth God confer new graces and bleſſings on us when we are baptized, and when we confirm our Vows, and when we partake of the Supper of the Lord; ſo that it is not in vain to reiterate our acts of ſurrender unto God. And thus it is among our ſelves, when children are contracted in their younger years, and made ſure to each other; they conſummate the Marriage, by their own con-

conſent, when they are of age, with feſtival joyes: And many of theſe married perſons likewiſe renew the nuptial ſolemnity every year, and obſerve the day that they entred into ſuch holy bonds with more than ordinary chear. Whereby they ſtrengthen their faith unto each other by an open profeſſion of it in the ſight of their friends; and they tye their hearts faſter unto each other by a remembrance of their promiſes; and they become more paſſionate lovers by theſe new expreſſions of kindneſs. Thus do we at this Sacrament but tye the old bond with a faſter knot; and preſs harder upon the former zeal to make a deeper mark, and a fairer Image of God in our hearts; we do but renew our Covenant which we have already made, ſwear moſt ſolemnly, by taking it upon the Sacrament (as we ſay) that we will be the ſervants of the Lord Jeſus. And it is very eaſie to lead you through all the parts of the former method, ſhewing you both how on our part, and Gods, it doth confirm a Covenant between us.

And perhaps it will not be unprofitable to give ſome brief touches upon thoſe things, which you can without trouble inlarge in your own thoughts. Which is one reaſon why I ſh ll ſpare my ſelf any long ℣. V.

long pains about them, and hold another courſe in this following Treatiſe.

For our part, we do here profeſs our ſelves of the Religion that Chriſt hath inſtituted and taught us, as you will ſee more largely in the enſuing Book. We do at once in this Feaſt both ſhew our gladneſs, and aſſure him of our affections.

Sin is here repreſented ſo unto us, that it cannot but make our wounds bleed afreſh. The remembrance of Chriſts death doth pierce our hearts again with godly ſorrow, and revives the ſmart and pain which the ſenſe of ſin hath created in our ſouls.

Faith likewiſe here is as greedy of its food, as an hungry mouth is of its meat. And Obedience is hereby confirmed, becauſe we receive lively nouriſhment into our ſouls, which will make us ſtrong to execute the will of our Lord. Our ſuffering alſo with Chriſt, we profeſs more lively than by *Water*, even by *Blood* it ſelf. When our Saviour ſaith in the ſixth of S. *John*, *That we muſt eat of his fleſh*, he means, we muſt believe on him, and digeſt his Doctrine; but ſeeing the word *fleſh* in Scripture-phraſe ſignifies very frequently weakneſs and meanneſs, he intends that we muſt receive him ſo as to partake with him in his poor, low and ſuffering condition. And

this

this we do most notably protest that we will, when we receive the signs of his broken body. For the *Bread broken* doth not only argue it to be fit for food, but that first we must be slain and mortified, and likewise receive such strength, that if he call us unto death, we must undergo it. We own hereby the Covenant of sufferings, and feed upon a dead Saviour. Which makes *Theophylact* give this as a reason why Christ gave thanks when he brake the bread, ἵνα καὶ ἡμεῖς οὕτω δεχώμεθα εὐχαρίστως τὸ μαρτύριον. *That so we might receive Martyrdom thinkfully.* It is a feast which we partake of, and yet signifies sufferings. But let it not seem strange, for we must count it all joy when we fall into divers temptations.

Neither doth it less signifie and seal on *Gods part*, being a manifest token of his great and inexpressible love, in giving of his own Son to death, even to the cursed death of the Cross for us. Here he takes us not only under his wings (as, I said, he doth in Baptism) but he takes us into his arms. He takes us to himself, and he gives himself wholly unto us.

And then for *Remission of sins*, it is manifest to be the purchase of his blood, and so must needs further here be assured to all good souls. And it is the very thing

that

that is expreſſed in the Inſtitution of this Sacrament: *This is my blood of the New Teſtament that is ſhed for many, for the remiſſion of ſins.*

And there are not ſo many ſpirits contained in the Wine, as there are lively influences of Gods good Spirit hereby conveyed to pious hearts. We have aſſurance likewiſe given by theſe things, *That he will not take his holy Spirit from us*, but that he will let it alwayes diffuſe it ſelf through all our powers.

And as for the *Reſurrection from the dead*; We being made, as it were, of his fleſh, and of his bone, and incorporated into him, he can loſe none of his members; but all that eat of his fleſh, and drink of his blood, as they ought, ſhall be raiſed again at the laſt day. We eat of the tree of life, which will make us live for ever; and we receive φάρμακον ἀθανασίας ἀντίδοτον τοῦ μὴ ἀποθανεῖν, (as *Ignatius* ſpeaks) an Antidote againſt death, a Medicine to preſerve us from corruption. This the antient Chriſtians thought to be ſo fully aſſured to us in the Euchariſt, that this is one of the Arguments whereby *Irenæus* confutes the *Valentinians*, who denyed the riſing again of the Body after it is dead. *How can that fleſh be corrupted, and not live again, which*

Epiſt. ad Epheſ.

L. 4. adv. hæreſ. c. 34.

which is nouriſhed by the Body and Blood of the Lord? Either let them change their mind, or elſe abſtain from this Offering. For as the Bread which is of the Earth, perceiving the invocation of God, is no longer common bread, but the Euchariſt, conſiſting of ſomething earthly, and ſomething heavenly: Even ſo our bodies perceiving the Euchariſt, are not now corruptible, but have the hopes of a Reſurrection. Thus he, who hath more to the ſame purpoſe in another Book. L. 5. cap. 2.

Herein likewiſe God gives us a foretaſte of Heaven, and the joyes to come, as will be made more manifeſt in the following Diſcourſe. And thus far we may grant the Bread and Wine of *Melchizedeck* to have been Sacramental, that they were given to *Abraham*, as earneſts, for to ſecure him of the Land flowing with milk and honey. By this Banquet or Entertainment which the Royal Prieſt made him, he took *Livery of Seiſin* (as our Lawyers ſpeak) of the promiſed Land. And in that very place (it is moſt likely) where God intended the Mother-City of the Kingdom ſhould be, was this conveyance made to *Abraham*'s ſeed. This Bread and Wine were moſt certain evidences that his Poſterity ſhould eat of the fruit of that Land wherein now he was a ſtranger. And juſt in the ſame man-

manner doth God give unto faithful souls this Blessed Bread and Wine, as an Antepast of his eternal love; and hereby they begin to taste of the heavenly Feast that they shall celebrate above. They have herein a right made them unto Heaven, and a kind of delivery of possession which shall shortly be compleated by an actual enjoyment.

§. VI. They that would have more than such things as these in this Sacrament, are in danger to have nothing at all, as they should have. While they think that Christ is received *corporally* by them, they may neglect the spiritual eating; and while they chew him (as it were) between their teeth, their souls may feel but little of him. For just as it is with those that would paint a beautiful person; while they think to add something of their own to the face, thereby to make him look better than he is; they spoil the comeliness of the Picture, and miss both of his face, and likewise of his true beauty: So it is with the modern Church of *Rome*, which would make Religion seem as fair and beautiful, yea as gaudy and trim, as their fancies can devise; but by adding their own inventions, and novel fashions, they quite spoil both true Religion, and the beauty of it, which they study

Τὸ πᾶν εἶδος τῆς ὁμοιώσεως διαφθείρουσι· ὥστε ἅμα τε τοῦ παραδείγματος ἡμαρτηκέναι καὶ τοῦ κάλλους. *Ennop. in vit. Jambl.*

to

to adorn. Whileſt they think to offer a proper Sacrifice, they many times offer none at all. And whilſt they think it is a Sacrifice, both for quick and dead, they rely ſo much upon it, that it proves to be for neither. By making it fleſh, and blood, and bones, they make Chriſt the food of the fouleſt and prophaneſt mouths; And by uſing a multitude of Ceremonies, they are in danger to take the mind off from all ſubſtantial exerciſes.

The Antients, I am ſure, underſtood not the new language of the *Tranſubſtantiation* of the Bread and Wine into the Fleſh and Blood of Chriſt. And though they would ſuborn thoſe worthies to ſpeak againſt their mind and conſcience on their ſide, yet we find that they call the Bread and Wine figures or ſymbols of Chriſts body and blood. *Dionyſius* the *Areopagite* (or that antient Writer who paſſeth under his name) calls them moſt frequently *Symbols*, *Images*, *Antitypes*, *ſenſible things received inſtead of things intelligible.* And *Maximus* in his *Scholion* upon him, interpreting what a *Symbole* is in his Language, ſaith it is, Ἀιϑηπόν τι ἀντὶ νοητοῦ μεταλαμβανόμενον, οἷον ἀντὶ τῆς αὐλῆς καὶ θείας τροφῆς, καὶ εὐφροσύνης, ἄρτος καὶ οἶνος, i. e. A *ſenſible thing which we partake of inſtead of a ſpiritual*; as for example,

σύμβολα, εἰκόνας, ἀντίτυπα, αἰσθητά τινα ἀντὶ νοητῶν μεταλαμβανόμενα. * *In Cap. 3. Eccleſ. Hierarch.*

ample, *Bread and Wine instead of the immaterial divine nourishment and gladness.* And so *Macarius* calls it, ἀντίτυπον τῆς σαρκὸς αὐτοῦ καὶ τοῦ αἵματος, *The figure and representation of his Flesh and Blood*; and saith, *That he who partakes of the visible Bread, doth spiritually eat the Flesh of our Lord.* And he that will, may repair to *Theodoret*, who lived in later times, and he shall tell him, That they are μυστικὰ σύμβολα mystical representations, and that their nature is not changed, no more than the flesh of Christ ceases to be flesh, now that it is in the Heavens. And in his Comment upon 1 *Cor.* 11. 26. he saith, the Apostle uses these words, *Till he come*, because there will be no need of Symbols of his Body, when his Body it self shall appear.

Homil. 27.

Dialog. 2. ἀσυγχ.

The name of Antiquity makes a great sound in their mouths, and therefore let the *Reader* remember, that there are many antient Errors as well as Truths. If they have followed the Antients in their Novel Doctrines, they are rather the Old Hereticks, than the Fathers of the Church. For it hath been well observed by some of our Divines, that *Marcus* a *Magician* is noted by *Irenæus* for counterfeiting to consecrate in an Eucharistical manner, Cups of Water mixed with Wine to a strange purpose.

οὐκέτι χρεῖα τῶν συμβόλων τοῦ σώματος, αὐτοῦ φαινομένου τοῦ σώματος.

Ποτήρια οἴνῳ κεκραμένα προσποιούμενος εὐχαριστεῖν, *Vide* Irenæum *l.* 1. *c.* 9.

purpoſe. *He extended* (ſaith he) *the Words of invocation to a very great length, and then he made the liquor in the Cup ſeem of a purple or bloody colour.* His followers believed that the divine Grace did drop down ſome of its own blood into the Cup at his requeſt. And all that were preſent, were very greedy to taſte of this Cup, that the ſame Grace which he called down, might ſhowre it ſelf upon them likewiſe. I can little doubt, but that this Cup, over which he gave thanks, was a counterfeit of that which the ſound Chriſtians drunk of, from whom theſe men were apoſtatized. And that he might gain greater applauſe by his followers, he would make them believe that he was more devout than any, and could give them more than the Chriſtians pretended to do, even the very blood of Chriſt it ſelf, which the *Romaniſts* now boaſt they have, and therein excell us. But we are content with what holy men then enjoyed, and let them take heed that they follow not worſe examples. I am ſure *Theodoret* in his ſecond Dialogue brings in a wild conceited man ſpeaking the ſame things that they do. The affirmation of that Phantaſtick is this, *That Chriſts humane Nature is ſwallowed up in the Divine.* His argument for it is this, As the Elements or Symbols, or *Cap.* 24.

the Lords Body and Blood are one thing before the Invocation of the Prieſt, but after Invocation are changed and made another; ſo the Lords Body after his aſcenſion is changed into a divine ſubſtance, though before it was not. Hereupon the Father ſaith, *You are caught in your own net, for the Symbols do not go out of their proper nature, but remain ἐπὶ τῆς πρώτης οὐσίας, in the former ſubſtance wherein they were.* Let the Reader then judge with whom they ſpeak; and who are the Maſters of our language and aſſertions. And let him take heed how he leaves our Communion where he hath the holy Bread and the Cup both; whereas they ſomething like the *Manichees* of old, will not let the people drink of the Cup.

But let them believe as much as they will, ſo they will but quietly ſuffer us to believe as we ſee cauſe. Let them practiſe as they pleaſe, if it will do them any good; we doubt not but we believe and practiſe enough to the receiving of as great benefits as they can enjoy. I confeſs I cannot be angry with them for believing more than I can do; but I deſire they would not be angry at us (but rather pity us) that we cannot extend our faith ſo far. If a man will ſay that Snow is nothing but frozen

zen milk, which drops from the skies, much good may it do him with his conceit; only let him not impoſe the ſame belief on others who intend not to trouble him for his fancy. And if they will believe that wine is the very Blood of Chriſt, I deſire not that they ſhould ſuffer the leaſt harm for this opinion; but let them not damn us becauſe we will not put out our eyes, and deny our taſte, and abandon our reaſon, and the holy Scripture, to the novel fancies and interpretations, that they obtrude upon us. I know that if a mans ſoul be not made of ſolid reaſon, but conſiſts of weak and credulous principles, they will fearfully aſtoniſh it with the diſmal names of *Hereſie and Schiſme*, and ſuch like bugbear words, which every one applies as he pleaſes. But conſiderate ſouls are grown wiſer than to be affrighted out of their wits by the noiſe of words (the great engine of this Age) and they know that damnation doth not depend upon mens mouths; for if it did, I know not who ſhould go to Heaven. We cannot be ſo blind as not to ſee, that every party arrogates to itſelf the glorious names of *Chriſt*, and the *holy Ghoſt*; and if we would be led by ſounds, we muſt believe, no body knows how many Chriſts. The names of Heretick,

Schismatick, yea, and of Antichrist and *Babylon*, signifie but little to us, who hear them every day, so carelesly applyed, that we are assured men know not what they say. Neither will we be amazed with sad relations of the miserable ends of those who have contemned their Sacraments; for we do not allow that any man should irreverently behave himself towards any of Christs institutions, though there be something of mans invention mixed with it. And we can repay their stories of the contempt of this Sacrament as among them administred, with as sad and true relations concerning those, who have despised that, which in scorn and pride they are pleased to call *Calvins Supper and Communion.* The memorable story which B. *Morton* relates, may quit scores with them for all of this kind. There was in S. *Johns* Colledge in *Cambridge* (Dr. *whitaker* being then Master) one *Booth* a Batchellor of Arts, and an excellent Scholar, who in the time of his seducement by the *Papists*, had taken the Sacramental Bread (which he received because he would not be discovered, but yet reserved without eating of it) and in contempt had thrown it over a Wall. By the remembrance of this sin afterward, when his eyes were opened, he was driven into so great remorse and anguish

of

of ſoul, that not long after he threw himſelf down headlong over the Battlements of the Chappel, and within four and twenty hours died, whereof there were many witneſſes. Yea, this right Reverend Perſon ſaith in another Book, that he ſaw this thing, which now from him I have related. And it may put ſome in mind of what befel the *Donatiſts*, who caſting of it to Dogs, they grew mad and tare their own Maſters in pieces as unknown Perſons.

But if they will perſiſt to damn all thoſe that are not of their way, we will ſay to them as *Diogenes* did to an *Heatheniſh* Prieſt, that would perſwade him to be of his order, that ſo he might be happy in the other world. *Wouldſt thou have me believe that* Epaminondas, *and other brave men were miſerable, and thou, who art but an aſs, and doſt nothing worthy, ſhall be happy, becauſe thou art a Prieſt?* Is it credible that they who exerciſe all piety towards the Father, Son and holy Ghoſt, and are ready to ſacrifice their lives rather than to conſent to the leaſt ſin againſt them, ſhall be miſerable, and that God will accept men meerly for being of their Communion? We know upon what eaſie terms men may go to Heaven as they believe; and they ſhall ne'r perſwade us that they whoſe hearts

are full of God, and have his Image shining fairly in their souls, shall be the companions of the Devils and accursed spirits; when (as they imagine) men of foul lives may get possession of Paradise, and live with Saints.

And yet let all Protestants take heed how they do irreverently behave themselves in participation of these holy mysteries, lest we give them occasion to say, that we have nothing but common bread and wine, empty of all Sacrament. Let us as humbly and meekly address our selves to the Table of the Lord, as they can do, who believe the very substance of Christs body and blood is there. And indeed it is but natural to approach with a great deal of reverence and devotion, unless we be of a make different from other men, who use to be affected with every thing, that doth but relate unto that which is dear unto them. The Man in *Achilles Tatius* who found a Treasure in the ground, τὸν τόπον τῆς εὑρήσεως ἐτίμησεν, βωμὸν ἤγειρεν, &c. *He did honour to the place where it was found; he built an Altar, he offered Sacrifice, he crowned that piece of earth.* Such a passion of love it was (I believe) that made the Antient Christians do honour to the very day of our Saviours Sufferings, to

L. 5. ἐρωτ.

use

uſe the ſign of the Croſs on which he ſuffered, to look towards the place where he was crucified and buried; and much more ſhould it make us highly to value the ſigns of his body and blood, and in a ſerious reverent manner receive them as the ſweeteſt tokens of his love.

I have ſaid the more of this here, becauſe I ſhall not fill the enſuing Treatiſe with any Diſputes. And becauſe I intended it ſhould be a practical Diſcourſe, I have waved the Controverſie concerning the Perſons who are fit for to receive. Let it be ſufficient here to ſay with *Juſtin Martyr*, Ἧς οὐδενὶ ἄλλῳ μεταλαχεῖν ἐξόν ἐστιν, ἢ τῷ πιστεύοντι ἀληθῆ εἶναι τὰ διδασκόμενα ὑφ' ἡμῶν, καὶ λελουμένῳ τὸ ὑπὲρ ἀφέσεως ἁμαρτιῶν καὶ εἰς ἀναγέννησιν λουτρὸν, καὶ ὕτως βιοῦντι ὡς ὁ Χριστὸς παρέδωκε. i. e. *We ſuffer none to partake of it, but him who believes the things that we teach to be true, and that is waſhed in Baptiſm for the Remiſſion of ſins and regeneration, and that lives ſo as Chriſt hath delivered unto us.* He therefore that is baptized, and inſtructed in the faith of Chriſt, and profeſſes to live accordingly, and doth nothing that is deſtructive to this profeſſion, ought not to be rejected from our Communion. But as of the Paſſeover a ſtranger, or an uncircumciſed Perſon, though an *Iſraelite*, might

§. VII.

Apolog. 2.

might not eat; so neither may an unbaptized Person, or one that doth not profess our Religion, partake of this Supper. And as they were to cast out then all unleavened Bread, so are we to keep the Feast perpetually, and to purge our selves of the old leaven, that we may become a new Lump.

And that we may be well instructed in our duty, I have shewn in the following Treatise,

First, What is the end of this holy action.

Secondly, With what Preparations we must approach to the performance of it. And

Thirdly, What affections will best become us when we are performing it.

Fourthly, How we should behave our selves afterward. And

Lastly, What benefits we shall reap thereby.

And because I know the great quarrels are about the lives of men (which is the last thing in *Justins* words) I have said something in the end of the Discorse, which may tend to the satisfying of us, who are those wicked persons that are to be excluded.

§. VIII. If in the first part of this Treatise I have interspersed a little of the *Heathen* learning, and endeavoured sometimes to illustrate

lustrate things out of their customs, it need not seem a wonder to any considering person: And let me make a brief Apology for it, and so put an end to this Preface. I can very easily demonstrate that no small part of the *Heathenish* Mythology and Divinity was fetcht from the Hebrew stories and practices. As the Greek Poet saith of the *Cretians*, *that they were always liars*; so I may say of the Greeks themselves, *that they were always thieves*. Though they bragged that all Learning came from them, yet in truth they were but like the Crow, (as *Tatianus* his expression of them is) οὐκ ἰδίοις ἐπικεκοσμουμένοι πτεροῖς not adorned with their own Feathers, but with those they had stoln from their neighbours. That worthy Authour hath well observed (toward the later end of his Oration against the Greeks) that they drew their Dogmata or assertions (though unskilfully) from the Fountain of holy Writings; and having busie and inquisitive minds, whatsoever they found in *Moses* or other Divine Philosophers, they endeavoured παραχαράττειν, to set another stamp upon it, and make it pass for their own. And this they did for two reasons (as he saith) first that they might seem to others to have brought forth some new thing, that was not known before;

V. *Euseb. l.* 10. *præp. Evang. & Clem. Alex. L.* 1. *strom.*

And

And ſecondly, That what they did not underſtand of the truth, they might cauſe by their artifice of words to paſs for Fables in the world. And it is very conſiderable (me thinks) that *Marinus* reports of *Proclus*, though a Philoſopher of younger times; how that he obſerved the *Roman*, the *Phrygian*, and the *Ægyptian* Feaſts, with all New Moons, and that λαμπρῶς καὶ ἱεροπρεπῶς, in a moſt ſplendid and ceremonious manner. And, in brief, he ſaith that he kept religiouſly the moſt famous Feaſts of every Nation, after their own manner and cuſtom; and compoſed an Hymn, which he ſung, containing the praiſes of the Gods of ſeveral Nations. For he had this ſaying frequently in his mouth, *That a Philoſopher ought not to addreſs his ſervice to the faſhion of one City, or ſome Countreys rites, but to be* τοῦ ὅλου κόσμου ἱεροφάντην *skilled in the* ſacra *or holy offices of the whole world.* And it is very likely that this was the principle of ſeveral Philoſophers before him, it being a Character that *Pauſanias* gives of the Greeks in general, that they were δεινοὶ τὰ ὑπερόρια ἐν θαύματι τίθεσθαι μείζονι, ἢ τὰ οἰκεῖα, ſtrangely prone to have the things of another Countrey in greater admiration than thoſe of their own. Which agrees very well with what the Scripture ſaith of them,

Marinus in vita Procli.

τὰς παρὰ πᾶσιν, ὡς εἰπεῖν, ἐπισήμους ἑορτὰς, καθάπερ ἑκάστοις πάτρια, δρῶν ἐνθέσμως διετέλεσε.

In Baot.

them, that the *Athenians* were alwayes hearing or telling some new thing, *Acts* 17. 21. and that even in matters of their Religion they were δεισιδαιμονέστεροι, very apt to reverence every Deity that they heard of. Hence it was that they worshipped the *unknown God*, which S. *Paul* tells them, was the true and living God which made all things. This God was worshipped among the *Jews*, and as *Nazianzen* saith, that when they speak of the *Elysian* fields, they were ἐν φαντασίᾳ τοῦ καθ' ἡμᾶς παραδείσου, in a conceit of our Paradise, which they took out of *Moses* his Books, with the change of the name only. So I may say, that when they invented the rest of their Poetical Divinity, their Dreams were the off-spring of some real things, which they had seen or heard out of the Book of God. I will instance but in four, which are not commonly observed, so far as I have read. *Hercules* is called by the Dark Poet, τριέσπερος λεών, *the three nights Lion, whom the sharp-tooth't Dog of* Neptune *swallowed up within his jaws.* This Dog of *Neptune*, the Sea-God, (saith *Isaac Tzetzes*) is the Whale, and *Hercules* hath the Epithete of *Three nights*, because being swallowed, he lay three dayes ἐν τῷ κήτει, in the Whale, which he calls nights, because the bel-

Orat. 20.

Lycophron.

ly

ly of the Fiſh was ἀφωτὸς καὶ σκοτεινὸς, without all light, and black as the night. This ſeems to me to be but a corruption of the Story of *Jonah*, which might well be known to the *Heathens*, and eaſily applied to *Hercules*. For it is obſerved by D. *Kimchi*, that there is not ſo much as the name of *Iſrael* in all the prophecy of *Jonah*, becauſe he was ſent only to *Heathens*. And he was imbarked in a veſſel going to *Tarſhiſh*, or *Tarteſſus* in *Spain* (as *Bochartus* hath proved) in which part of the world it is well known the *Tyrian Hercules* was moſt worſhipped. Now it hath been the manner of the world to attribute all ſtrange things, that were done by others, to ſome one perſon famous among them; as all witty ſtories and jeſts are at this day fathered upon him, that is moſt noted by us to abound with them; and ſo they might eaſily tell the ſtory of their *Hercules*, when it was once noiſed among them, becauſe they aſcribed all wonders and miracles to him.

A ſecond inſtance I may give in the Fables of *Iphigenia* and *Julia Luperca*. The former of which being to be ſacrificed to *Diana*; an *Hare*, or as ſome ſay, an *Heifer*, came running in the middle (and thickets, as it were) of the *Greek* Army, which by

by the counſel of their Prophet, they offered inſtead of her. The latter having the knife juſt at her throat (as it was at *Iſaac*'s) an *Eagle* came, and ἁρπάζει τὸ ξίφος, ſnatcheth away the knife out of the Prieſts hands, and threw a young *Panther* near to the Altar, which they offered for her. Theſe two ſtories are but a depravation of two in the Scripture concerning *Iſaac* and *Jeptha*'s Daughter, which they have jumbled together. And therefore the ſame *Iſaac Tzetzes* in his *Scholia* upon *Lycophron* adds theſe words to theſe Stories; You cannot but remember Τὸν ἀντὶ Ἰσαὰκ κριὸν ἐν φυτῷ Σαβὲκ δεδεμένον, the Ram which inſtead of *Iſaac* was caught in the buſh *Sabek*, (ſo the LXX read thoſe words 22. & 13.) as I think I ſhould have done, if he had not noted it to my hand.

But thoſe Verſes of *Homer* on which *Porphyry* writes his Book περὶ ἄντρου Νυμφῶν, περὶ Νυμφῶν ἄντρ. are as like to *Davids* words in *Pſal.* 139. 15. as any thing can be, if we receive *Porphyry's* Comment upon them. And according to *Tatianus* his computation, *Homer* lived not long after his time, and ſo might have ſome knowledge of his Songs. *Davids* words are, *I am fearfully and wonderfully made*, &c. *and curiouſly wrought in the loweſt part of the earth.*

Where

Where the word רקמתי (which we render *curiouſly wrought*) is by *Val. Schindler* interpreted *Contextus ſum*, I am weaved: and the Verb doth ſignifie *acu pingere*, &c. to work curiouſly with a needle or otherwiſe. The words of *Homer*, which I ſay do anſwer to theſe, and deſcribe the body of man as wrought in a loom, and rarely weaved, are in his Story of *Ulyſſes*, where he ſpeaks of a Cave, and ſaith,

Odyſſ. N.

Ἐν δ' ἰσοὶ λίθοι τετμήκεες, ἔνθα Νύμφαι
φάρεα ὑφαίνυσι ἀλιπόρφυρα, θαῦμα ἰδέσθαι.

There do the Nymphs, a wonder it is to ſee,
Their Purple Garments weave moſt curiouſly;
From off long Stones their threds are drawn———

And *David* ſaith, That he was wrought in the *loweſt parts of the Earth*, i. e. the womb; ſo here he ſpeaks of an *Antrum* or Cave, in which the *Nymphs* or ſouls makeing bodies, did reſide. The Inſtruments or Tools from whence they drew their yarn, which he calls great *long ſtones*, *Porphyry* interprets to ſignifie the bones of the body, which are hard like unto ſtones, which

which uphold the flesh, and unto which it is fastned; and these Purple coloured garments are (saith he) ἡ ἐξ αἱμάτων ἐξυφαινομένη σὰρξ, the flesh which is weaved and wrought out of blood, which is (as it were) the Coat wherewith the soul clothes it self. To this answers that in *David*, that he was curiously wrought or weaved in the womb. And then Θαῦμα ἰδέσθαι, is expresly the same with those words of *David*, *I am fearfully and wonderfully made, and marvelous are thy works.* And it is a wonder (saith the same *Porphyrie*) whether we look πρὸς τὴν σύστασιν, at the rare fabrick and composition of the body, or πρὸς τὴν σύνδεσιν τοῦτο τῆς ψυχῆς, or at the no less strange conjunction of it with the soul.

Neither is this the single conceit of *Porphyrie*, but he that will read *Joh. Protospatharius* upon that Verse of *Hesiods*, In his ἡμέραι.

Τῇ δ' ἴστον στήσαιτο γυνὴ, προβάλοιτο τε ἔργον.

will soon see, that he also thought *Homer* to have described in those words the contexture and formation of our bodies in the womb. For he saith, by the web he advises the woman to weave on the twelfth day of the Moon, is meant a Physical Mysterie concerning the generation of our bo-

dies, which he there explains; and for a proof of what he ſaith, he directs us plainly to this place of *Homer*, which I have recited. But I have no liſt to proſecute this any further.

There is another inſtance that ſuggeſts it ſelf to my thoughts, and I ſhould have taken it for a corruption of the Story of *Elias* calling for fire from Heaven to conſume his ſacrifice, had not *Pauſanias* aſſured us that he ſaw it with his own eyes. But it will clearly ſhow how ſtudious thoſe falſe Gods were to imitate the God of *Iſrael*, and render what I have ſaid very probable, which makes me think it fitting to be here related. Some Prieſts he ſaith in *Lydia* (who worſhipped after the *Perſian* manner) uſed to call upon he knew not what God, in a barbarous form of words not to be underſtood by the Greeks, and preſently the wood that was upon the Altar was kindled without any fire, and appeared all in a bright flame. I could eaſily ſhow, that theſe barbarous words were *Abraham*, *Iſaac* and *Jacob*, *Sebaoth* and ſuch like, and in all probability the God they invoked was the unknown God, and the example they Apiſhly followed, was that great Prophet.

* ἀνεῦ δὲ δὴ πῦρος ἀνάγκη πᾶσα ἀφθῆναι τὰ ξυλὰ, καὶ περιφανῆ φλόγα ἐξ αὐτῶν ἐκλάμψαι. *Pauſan. Eliac. prior ſeu L. 5.*

And indeed the Prophet *Elijah* did therefore call for fire from Heaven, becauſe all Sacrifices

Sacrifices at *Jeruſalem* were conſumed and eaten only by the Holy fire which God ſent from above to them. The Devil therefore in this thing may have ſeemed to endeavour that his Offerings might ſometimes correſpond with thoſe of the Temple of God. And ſo *Pindar* gives us another inſtance how that the *Rhodians* being about to offer Sacrifice to *Jupiter*, had forgotten to bring fire along with them to his Altars, but he being loth it ſeems to loſe this fat oblation,

Ξανθὰν ἀναγὼν νεφέλαν
Πολὺν ὗσε χρύσον.

did bring a yellow cloud over them, and rained much Gold upon the Altar. This *Golden ſhowre* (as an excellent Perſon of our own doth interpret it) was nothing elſe but a *ſhowre of fire* which devoured the Sacrifice, in imitation of the Sacred Story. No wonder then if in other things as well as theſe, they were forward to tranſcribe the holy Writ; and let it not be imputed to a vain and affected oſtentation of learning, if I ſometimes uſe their cuſtomes for an illuſtration of Sacred matters. Dr. *Cudworth.*

But the following Diſcourſe is interlaced with ſo few of their Authors, that perhaps

haps it doth not merit this Apology, and therefore I will ceaſe it with this double deſire: The one is to my Reader, that if he underſtand not every Line in the firſt part, yet he would not throw away the reſt, which are fitted to his practice: The other is to God, that he would bleſs it to thoſe Ends for which it is deſigned. *Amen.*

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PAge 36. line 12. r. *breathing*: p. 38. l. 7. r. ἀχαπνον: p. 48. l. 16. *for will*, r. *well*: p. 52. l. 3. r. *as you*: p. 526. l. 7. r. *and as it.*

Mensa Mystica:

SECT. I.

The Introduction.

THE Sacraments being not unfitly called by an ancient Writer, *The Garments that are cast about our Saviour*, and it being the profession of Divines, to labour to see the naked face of truth; it is most worthy our pains, to open and reveal those secrets that lie hid and vailed under symbols and sensible things.

Τὰ περικείμενα σύμβολικῶς ἀμφιέσματα. Dionys. cap. 3. Eccles. hierarch.

And to say the truth, these Vestments are so thin and transparent, that the truth doth shine through them, and shew it self to well-prepared minds. They are but like to those thin clouds wherein the Sun is sometimes wrapped, which render its body the more visible to our weak and trembling eyes.

I cannot pretend to have conversed much with barefaced truth, yet having been drawn

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drawn to publish a few thoughts concerning Baptism, I shall now further endeavour to unfold those mysteries that lie hid under the coverings of bread broken, and wine poured out, in the Sacrament of the Lords Supper, that men may not (*Ixion*-like) embrace a meer cloud instead of God himself.

My sight is not so sharp, as to discern the very flesh and blood of Christ in those forms and shapes of bread and wine; no more could that Eagle-eyed Author I mentioned, though he thought he could see as far as the cœlestial Hierarchy, which will appear to any one that shall be at the pains to read him. Yet I am so far from thinking that they are meer signs of what Christ did for us, or only representations of the benefits we receive by him, that I am perswaded they exhibit our Lord himself unto believing minds, and put them into a surer possession of him.

The truth commonly lies between two extreams, and being a peaceable thing, cannot join it self with either of the directly opposite parties. And therefore I shall seek for her in a middle path, not bidding such a defiance to the *corporeal* presence, as to deny the *real*; nor so subverting the fancy of a miraculous change into a cœlestial *substance*, as to level these things into meer *shadows*.

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CHAP. I.

The firſt end of this Holy Feaſt, was for a remembrance *of Chriſt. What it is to remember him. The Paſſeover appointed for a memorial. Two things which in this feaſt we commemorate. And our commemoration is made two ways: to Men and to God. From whence we may infer two ſenſes, in which it may be called a* Sacrifice.

FIrſt then this holy rite of eating bread broken, and drinking wine poured out, *is a ſolemn commemoration of Chriſt*, according as he himſelf ſaith to all his Apoſtles, *Luke* 22. 19. and particularly to St. *Paul*, who twice makes mention of this command, *Do this in remembrance* (or for a remembrance) *of me*. His meaning is not, that we ſhould hereby call him to mind (for we are never to forget him) but rather that we ſhould keep him in mind, and endeavour to perpetuate his Name in the world, and propagate the memory of him and his benefits to the lateſt poſterity. Now this is done by making a ſolemn rehearſal of his famous Acts, and declaring the ineſti- 1 Cor. 11. 24, 25.

mable greatness of his royal love. For ἀνάμνησις doth not signifie barely *recordatio*, recording or registring of his favours in our mind; but *commemoratio*, a solemn declaration, that we do well bear them in our hearts, and will continue the memory, and spread the fame of him as far, and as long as ever we are able.

I hope that none will conceive so little to be meant by this word, *remember* or *commemorate*, as a naked mention of his Name with our mouths, or a dead image of him in our minds. For all these words, to *know*, *believe*, *meditate*, *remember*, and the like, are hearty words, and full of life. Though they seem to speak only *actions of the mind*, yet in holy language they include in their comprehension *the affections of the heart*. Cold, pale thoughts which have no feeling of themselves, nor leave any footsteps or memorials behind them, are as good as none at all. And therefore I understand hereby a very warm sense in the soul, which begets and stirs up such motions in the heart, as the conceived object is apt to raise.

Suppose you have been in deep love with any person, and have lost the half of your selves, when you remember the death of that friend, the image of him is ready to rob you of your lives, and make all the blood retire

to

to your heart, as if death were about to ſurprize the main Fort of life. But on the contrary, if you think of that perſon as alive, the remembrance of him makes your ſpirits dance, and the blood to run into your cheeks, and ſmiles to ſit on your forehead, and breeds a pleaſance in your whole man. Juſt ſo would our Saviour be remembred by you, that the thoughts of him may even kill you with grief, and tranſport you with love, and captivate your wills, and ingage all your affections, that they may be at his command, and iſſued forth at his pleaſure. As you think of a friend, of a father, of a wife or a husband, or any one that hath got the poſſeſſion of your heart, ſo think of him.

By which examples you may ſee, that I intend not a natural paſſion, and a ſenſual commotion in the ſoul, but a well-grounded affection.

When we read a true Hiſtory, or a Romance, we are apt to ſide with ſome perſons in the ſtory; and when we meet with a Duel, we favour one of the Combatants, and are ſenſible of his wounds, and ſorry for his fall, as on the contrary we are glad he comes off a Conquerour and wins the field. So may a man when he thinks of Chriſt and his Tragedy, conceive a natural hatred and indignation at the treachery of *Judas*, and

the vile malice of the Pharisees, and be much moved to see him used in such an unworthy manner; it may be fetch sighs from his heart, and tears from his eyes, and put him into such a huge passion, as if he suffered with him. But if all this have no effect in his life, and produce no answerable fruits afterward, it is no more than a natural motion, and is void of the divine and heavenly spirit.

We must remember Christ therefore, as *Nehemiah* desires God to remember him, by doing good: or as we remember our Creator, by a true subjection of all our faculties to his sovereign will.

Then we remember him as we ought, when we get him formed in our hearts, and have a more living image of him left in our minds; when it stirs and is busie in our souls, and awakens all other images, and calls up all divine truths that are within us, to send them forth upon their several imployments into our lives.

Now for the fuller understanding of this matter, you must know that the Paschal Supper (which is called by *Greg. Naz.* very elegantly, τύπος, τύπος ἀμυδρότερος, a more obscure type of this type) was instituted for a remembrance, and was a Feast of commemoration, as will soon appear if you

you look but a while into the particulars of it. And firſt you muſt obſerve that the very day of the Paſſeover was לזכרון for a *memorial* of their miraculous deliverance out of *Egypt*, as you may read *Exod.* 12. 14. and therefore they are bid, *Exod.* 13. 3. *to remember* this day, in which they came out of *Egypt*, out of the houſe of bondage, *&c.* Thence, it was that they were commanded to eat the Lamb with bitter herbs (*Exod.* 12. 8.) for a *remembrance* of their hard bondage in *Egypt*, which made their lives bitter unto them, *Exod.* 1.14. So was the unleavened bread, the bread of affliction, in remembrance that they brought their bread out of *Egypt* unleavened (*Exod.* 12.34.) and were there in great ſervitude (*Exod.* 13.3.) ſo that their ſoul was even dried and parched in them. The later Jews have added the *charóſeth*, which is a thick ſawce, in *memory* of the clay and morter which they wrought in; and they uſe *red wine* for *a remembrance* that *Pharaoh* ſhed the blood of their children. To which may be added, that God required there ſhould be a rehearſal to their children of what the Lord had done for them, that ſo this feaſt might be for a ſign upon their hand, and for a memorial between their eyes to all poſterity, as you may ſee, *Exod.* 13. 8, 9. And thence it is that

the *Jews* call that section of the Law, or the Lesson which they read that night, the *Haggadah*, annunciation or shewing forth, because they commemorated and predicated both their hard services, and Gods wonderful salvation, and the praises that were due to him for so great a mercy.

It is easie now to apply all this to our present purpose, if we do but consider that this likewise is a holy feast. Whence it is
1 Cor. 11. 20. called the *Lords Supper* (not only because he appointed it, but because he was the end
1 Cor. 10. 21. of its celebration) and an entertainment at the *Table of the Lord*.

This Feast our Saviour first keeping with his Apostles, who were *Jews*, he makes part of the Passeover-chear to be the provision of it. For he takes the bread and wine, which used to go about in that Supper through the whole family, to signifie his broken body, and his blood which was to be shed. Now this was to be in commemoration of a deliverance wrought by him, from a greater tyranny than the Israelites were under, which made all the world groan, and was ready to thrust us all below into the Devils fiery furnance. And therefore, as it is said, *Exod.* 13. 8. thou shalt *shew* thy son in that day, saying, This is done, *&c.* So the Apostle (in a manifest allusion to that

that phraſe) ſaith, that when we eat this bread, and drink this cup, we do *ſhew* forth the Lords death until he come. So that we may conclude, that in this feaſt in honour of Chriſt, we are to make a rehearſal of his famous acts, to proclaim his mighty deeds, to ſpeak of the glorious honour of his Majeſty, and of his wondrous works, and to indeavour that one generation may praiſe his works to another, and declare his mighty acts, that they may ſpeak of the glory of his Kingdom, and talk of his power. 1 Cor. 11. 26. Pſal. 146. 3, 4, &c.

And indeed it ſhould ſeem, that the memory of a thing is by nothing ſo ſenſibly preſerved, and ſo deeply ingraven in mens minds, as by feaſts and feſtival joys. For it hath been the way of all the world, to ſend to poſterity the memory of their benefactors or famous perſons, by inſtituting of ſuch ſolemn times, wherein men did aſſemble together, and by the joys and pleaſures of them, more imprint the kindneſſes and noble atchievements of ſuch Worthies in their minds. So we find among the Greeks their Αἰάκεια in honour of *Æacus*, their Αἴαντεια in honour of *Ajax*, and in latter times their Ἀντρώνια, and ſuch like, in remembrance of the merits of ſuch perſons, and how highly they deſerved of the places where their feaſts were celebrated. In like ſort the *Jews* had their

their feasts in memory of some great and rare passage of divine providence, though not of any particular persons, lest they should be tempted to worship them as their *Saviours*, according as the custom of the Heathen was. But all worship being due to our *Lord* and *Saviour*, he thought fit in like manner to appoint this feast to be as a Passeover unto us, a holy solemnity that should call us together and assemble us in one body, that we might be more sensibly impressed with him, and that all generations might call him blessed, and he might never be forgotten to the worlds end.

Now of *two things* it is a remembrance; and *two ways* we commemorate or remember them;

Justin Martyr Dialog. cum Tryph.

I. It is instituted εἰς ἀνάμνησιν τῦ Σωματοποιήσασθαι αὐτὸν, &c. for a remembrance that he was imbodied for those that believe on him, and became passible for their sakes. The bread and the wine are in token that he had a true body, and that the word was made flesh. For thence *Tertullian* and *Irenæus* do confute *Marcion*, who denied the truth of Christs flesh, and made his body to be a phantastical thing; because then real bread and wine could not be a figure of it: and so *Theodoret* saith out of *Ignatius*, that some

ſome (*Simon* and *Menander* I think) did not admit εὐχαριστίας καὶ προσφορὰς, thankſgivings and offerings, (*viz.* of bread and wine in this Sacrament) becauſe they did not confeſs that it was the fleſh of our Saviour. *Dialog.* 3.

Now with what affection we ſhould call to mind this love, that God would appear to us not by an Angel in a bright cloud, not in a body of pure air, but by his Son in our own fleſh, I leave your own hearts to tell you. Methink, we ſhould wiſh that all the world could hear us proclaim this love; and that even the fields and foreſts, *i. e.* the moſt deſolate and heatheniſh places might reſound our joyful acclamations to him. We ſhould wiſh to feel ſomething of extaſie, and to go out of our ſelves, when we think of him. For,

II. It was inſtituted εἰς ἀνάμνησιν τοῦ πάθους, in commemoration of his paſſion and ſufferings for us. As the *bread* and *wine* do commemorate the truth of his body; ſo do *bread broken* and *wine poured out*, commemorate the truth of his ſufferings for us, which thoſe phantaſtical people in the firſt times did no leſs deny. And the bread and wine being given to us ſeverally, not both together, do clearly tell us that he was really dead, his vital blood being ſeparated from *Juſt. Mart.* Ib.

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his body, and his veins and heart being emptied of it. This is that miracle of love, which the Apostle saith we should shew forth till he come: this is that famous act which never ennobled the story of any person, that the Lord would purchase enemies by his own blood; yea by the blood of the Cross reconcile them to himself. The thoughts of this is able to wound a heart of marble with love, and to turn a rock into a fountain of tears, and to unloose the tongue of the dumb, that they may speak the honour of his Name, and shew forth his praise. And therefore because this was such a singular instance of love, and because it contains in it so many secrets (which we should have before our eyes) it is the chief thing that we are to make a remembrance of.

But, as I said before, there are two parts of this Commemoration, and it cannot be contained within the bounds of this world, but we must make it reach as far as Heaven. For,

1. We do shew it forth and declare it unto men, which is sufficiently clear by all that hath been said. We do publish and annunciate unto all that he is the Saviour of the world, and that he hath died for us, and purchased blessings thereby beyond the estimate

eſtimate and account of humane thought. And further the word καταγγέλλειν may import, that we do extol, prædicate, magnifie and highly lift up in our praiſes this great benefit, ſo that all may come to the knowledge of it, as far as is in our powers to procure. This commemoration the Miniſter chiefly makes unto the people, and all the people together with him to all that are preſent, ſo that all may wonder at his love.

When our Saviour therefore ſaith, *Do this in remembrance of me*, the meaning is, do this in remembrance that I dwelt in fleſh, in memory of what I ſuffered, in memory of the infinite price of my blood which I ſhed for you, in memory of the victory that I have obtained by it over the enemies and tyrants of your ſouls; in memory of the immortal glory that I have purchaſed for you: celebrate this feaſt in memory of all theſe things, and when I am dead, let me alway live in your heart. Tell them one to another in a ſolemn manner, and declare them in the face of my Church. Let all ages know theſe things, as long as the world ſhall laſt; that as the benefit is of infinite merit, ſo may the acknowledgement be an eternal memorial. Be ſo careful in doing this, that when I come again I may find you ſo doing.

2. We

2. We do shew forth the Lords death unto God, and commemorate before him the great things he hath done for us. We keep it (as it were) in his memory, and plead before him the Sacrifice of his Son, which we shew unto him, humbly requiring that grace and pardon, with all other benefits of it, may be bestowed on us. And as the Minister doth most powerfully pray in the virtue of Christs sacrifice when he represents it unto God; so do the people also, when they shew unto him what his Son hath suffered. Every man may say, *Behold, O Lord, the bleeding wounds of thy own Son; remember how his body was broken for us; think upon his precious blood which was shed in our behalf. Let us die, if he have not made a full satisfaction. We desire not to be pardoned, if he have not paid our debt. But canst thou behold him and not be well pleased with us? Canst thou look on his body and blood which we represent to thee, and turn thy face from us? Hast thou not set him forth to be a propitiation through faith in his blood? O Lord then suffer us sinful creatures to plead with thee. Let us prevail in the virtue of his sacrifice for the graces and blessings that we need; and hide not thy self from us, unless thou canst hide thy self from thy Son too, whom we bring with*

with us unto thee. In this ſort may we take the boldneſs to ſpeak to God, and together with a repreſentation of Chriſt, we may repreſent our own wants, and we may be confident, that when God ſees his Son, when we hold up him (as it were) between his anger and our ſouls, he will take ſome pity, and have mercy upon us. Juſt as a poor man, pleading with a King, commemorates to him the worthy deeds of ſome of his Anceſtors, or makes mention of the name of ſome high Favourite, for whoſe ſake he deſires his Petition may be granted: So it is with us when we come before God to requeſt mercy of him; we can hope to prevail for nothing, but through the Name of our Lord, whom we can never mention with ſo much advantage, as when we ſolemnly commemorate his ſufferings and deſervings. For then we pray and do ſomething elſe alſo which God hath commanded; ſo that there is the united force of many acceptable things to make us prevalent. And hence I ſuppoſe it is, that *Iſid. Peluſ.* calls the Sacramental bread ἄρτον προθέσεως, the ſhew-bread (as we render it) which we ſet before God, as that ſtood alway before his face in the time of the Law, that God looking upon it, might remember his people *Iſrael* for good. *L. 1. Epiſt. 123.*

It will not be unprofitable to add, That this was one reaſon why the Ancients called this action a Sacrifice (which the *Romaniſts* now ſo much urge) becauſe it doth repreſent the Sacrifice which Chriſt once offered. It is a figure of his death which we commemorate, unto which the Apoſtle St. *Paul* (as a Learned man conceives) hath a reference, when he ſaith to the *Galatians, That Jeſus Chriſt was ſet forth evidently before their eyes, crucified among them.* They ſaw (as it were) his Sacrifice on the Croſs, it was ſo lively figured in this Sacrament. And it is very plain, that St. *Chryſoſtom* underſtood no more, when as he thus ſpeaks, upon the Epiſtle to the *Hebrews*; *What then? do not we offer every day? yet, we offer by making a commemoration* (ἀνάμνησιν) *of his death. And we do not make another ſacrifice every day, but alway the ſame, or rather a remembrance of a ſacrifice.* Such an unbloody Sacrifice, which is only *rememorative*, and in repreſentation, we all acknowledge. And if that would content them, we make no ſcruple to uſe *Euſebius* his words, who ſaith it is *a remembrance inſtead of a ſacrifice* (*a*): and in another place, *We ſacrifice a remembrance of the great ſacrifice* (*b*). And ſo every Chriſtian

L'Empereur. Ital. 3.

Hom. 27. τί οὖν ἡμεῖς καθ' ἑκάστην ἡμέραν οὐ προσφέρομεν, &c.

(*a*) L. 1. Demonſ. Evang. μνήμην ἀντὶ θυσίας. (*b*) θύομεν τὴν μνήμην τῆς μεγάλης θυσίας.

ſtian is a Prieſt or a Sacrifice when he comes to the Table of the Lord. For as our Lord ſaith to his Apoſtles, *Luke* 22. 19. *Do this in remembrance of me*; ſo he ſaith to every private Chriſtian the ſame words, 1 *Cor.* 11. 24. Only there is this difference, that *Do this*, &c. in St. *Luke*, doth manifeſtly refer to thoſe words before, *To take Bread, give thanks, and give to others*, (which is only the Miniſters work;) but in St. *Paul*, *Do this*, &c. refers to, *Take eat*, which immediately precedes, and this is to be done by all. So that both the one and the other, in their ſeveral kinds, do commemorate Chriſt, and repreſent him to the Father.

And that it is only a memorial of a Sacrifice, and not a Propitiatory Sacrifice, the Arguments of a Divine in the Council of *Trent* will prove, in ſpite of all oppoſers: Hiſt. Conc. *Trent.* *Our Saviour*, ſaith he, *did not offer ſacrifice when he inſtituted this Sacrament, for then the oblation of the Croſs would have been ſuperfluous, becauſe mankind would have been redeemed by that of the Supper which went before. Beſides* (ſaith he) *the Sacrament of the Altar* (as he calls it) *was inſtituted by Chriſt for a memorial of that which he offered on the Croſs; now there cannot be a memorial but of a thing paſt; therefore the Euchariſt could not be a ſacrifice before the*

oblation of Christ on the Cross, but shewed what we were afterward to do. From hence we argue, That if it was not so then, neither is it so now. We do nothing but what Christ then did; and therefore if he offered no sacrifice, neither do we, but only commemorate that sacrifice which he was then about to offer. Therefore a *Portugal* Divine in that Assembly made a speech to prove that it could not be demonstrated out of the Scripture, that this Sacrament is a sacrifice, but only out of the Antient Fathers; and he answered all the arguments to the contrarary so strongly, and the Protestants arguments afterwards so weakly, that the most intelligent were of opinion, that he did not satisfie himself. But of this perhaps too much, unless the state of things among us plead my excuse.

Georg. de Ataide.

I will add but this one thing more, and so put an end to this Chapter. That it may be called a Sacrifice, because with the Action we do offer Prayers to God for all good things. And so St. *Augustin* expounds that place in 1 *Tim.* 2. 1. concerning the Petitions put up at the Lords Supper. By *Supplications* he understands the Petitions put up before the bread and wine be blessed. By *Prayers* he understands those whereby they are blessed and sanctified, and made ready to be

Epist. 59. ad Paulinum.

be given to the people. By *Interceſſions* he underſtands the prayers made for the people when they do partake, (for then the Miniſter, as if he were a kind of Advocate, doth offer them to God, and commit them to his hand) after which follow the *Εὐχαριστία givеings of thanks*, which are made by all, for that and all other mercies that the good God beſtoweth on us. Whatſoever becomes of this interpretation, we need not fear to call the whole action by the name of a Sacrifice, ſeeing part of it is an Oblation to God of hearty prayers and thankſgivings (as you ſhall ſee preſently) and it is not unuſual for that to be ſaid of a whole that is exactly true but of one part. But methinks it much unbecomes Chriſtians to quarrel about Names, eſpecially about the name of that which ſhould end all quarrels; and therefore I only intended to ſhew how this word may be uſed (if we pleaſe) without danger, and how the ancient Church did underſtand it.

CHAP. II.

It is a remembrance of Chriſt with Thankſgiving. *For it is a Feaſt. The Jewiſh Feaſts upon their Sacrifice a pattern of it. Eſpecially the Paſchal ſupper, in which they ſung an Hymn. Our Saviour gave thanks and bleſſed when he inſtituted this Feaſt. And his Diſciples kept it with gladneſs of heart. And all Churches ever ſince have celebrated it with praiſes and thankſgivings. From whence it is evident there are two other ſenſes, in which it may be called a* Sacrifice.

THis holy action is to be next of all conſidered, as a remembrance or commemoration with thankſgiving, ἀνάμνησις μετ' εὐχαριστίας. And thence it is called by the name of *Euchariſt*, i. e. *Thankſgiving*, according to the phraſe of Ancient times. For as the bread and wine, the breaking and pouring out, are repreſentations; ſo our *taking*, *eating* and *drinking*, expreſs our hearty reſentments. This good chear cannot but breed a certain chearfulneſs. This Divine Food cannot but fill us with gladneſs. After we have taſted the ſweetneſs of Heaven and Earth, after

Juſtin. Martyr, Apolog. 2.

after we have feaſted on that which Angels deſire to feed but their eyes withal, how can it chooſe but breed a ſpiritual joy in our ſouls, and make our mouths break forth into ſinging? If there be any wine that makes glad the heart of man, this ſure is it, which is preſſed (as it were) out of the Cœleſtial Vine, and taſtes not of the blood of the Grape, but of the Blood of God. This ſhould ſend up our ſouls in ſongs of praiſe to Heaven; this ſhould make us wiſh that we could evaporate our ſpirits in flames of love, and that our ſouls were nothing but a harmony and conſent, that we might alwaies be tuned to his praiſes. And though the Angels have many ſtrains of Praiſe that we are unacquainted withall; yet this is a note that they cannot ſing, *Unto him that hath loved us, & waſhed us from our ſins in his own blood, and hath made us Kings and Prieſts unto God and his Father; to him be glory and dominion for ever.* Rev. 1. 5, 6

Now for the fuller underſtanding of this, I take theſe ſix things to be conſiderable:

I. That as it is a Feaſt, it betokens joy, and all joy at ſuch times is expreſſed by ſongs. If we will believe the wiſer ſort of Heathens, they lookt upon their publick Feaſts, not only as times of eaſe and outward mirth, but as inſtruments to raiſe their thoughts

to spiritual things, and fill them with an inward joy. So *Proclus* doth apply their customs in the Ἀπατούρια, to intellectual things, which, he saith, lay hid under such Ceremonies. And among other matters, he saith, That their Feasts on the first day of those Solemnities, were an emblem of the perpetual quiet and tranquillity we should labour for in the World, knowing, *that if we be filled with God, he brings in with him a never ceasing Feast*. Do I hear a Heathen speak? Dropt these words from the pen of a Pagan? O my soul that readest this, blush to think that thou shouldest celebrate a Divine Feast without a Feast, and come to the Table of God empty and void of God. For if they laboured to see something Divine under I know not what strange Rites; how can we chuse but be fill'd with God, and Festival joys, when we sit with him at a Heavenly Banquet? And if we be, then there will be all the usual attendants and companions of such seasons; the soul will begin to leap and dance for joy, it will awake Psaltery and Harp, I mean all the Instruments of Praise. And so the Apostle (speaking I suppose of the Christian Feasts and Entertainments) *bids them not be drunk with Wine, wherein is excess, but be filled with the Spirit, speaking to themselves in Psalms, and Hymns, and spiritual songs, singing, and making*

Lib. 1. in Timæum. εἰ γὰρ πεπληρώμεθα θεοῦ, εἴδιον ἑορτὴν ἄγει.

Luk. 15. 25.

Ephes. 5. 18, 19.

making melody in their hearts to the Lord. Theſe two things did commonly finiſh the Heathen Meetings; After they were well liquored with Wine, they uſed to ſing and roar the Hymns of *Bacchus*. The Apoſtle therefore oppoſes two ſorts of heavenly pleaſure unto that madneſs, bidding them not to gorge themſelves with Wine, but to crave larger Draughts of the Spirit, not to fill the air with ἐλελεῦ to *Bacchus*, (as the manner was) but with Hallelujahs unto God. Full they might be, ſo it were with the Holy Ghoſt: And chaunt they might, ſo it were Pſalms and Thankſgivings to the Lord. *They ſhall be abundantly ſatisfied with the fatneſs of thine houſe* (ſaith the Pſalmiſt) *and thou ſhalt make them to drink of the River of thy pleaſure.* Even a heathen could ſay, *That the reward of Vertue is a perpetual drunkenneſs.* But then we muſt diſtinguiſh of drunkenneſs as *Ficinus* doth, who hath well noted, That there is one Earthly and Mundane, when the ſoul drinks of *Lethe*'s Cup, and is beſide her ſelf, and unmindful of all divine things. This is it the Apoſtle ſpeaks againſt, in the beginning of thoſe Verſes, as a heatheniſh crime. But there is another Cœleſtial drunkenneſs, when the ſoul taſts of Heavenly Nectar, and is indeed out of it ſelf, becauſe above it ſelf: When it forgets theſe mortal things,

Pſal. 36.8. *Inebriabuntur ubertate*, &c. Vulg.

Præmium virtutis eſſe perpetuam ebrietatem.

v. Argumentum dialogi 2. de Juſto.

and is elevated to those which are divine, feeling it self by a supernatural heat to be changed from its former habit and state. This is it which the Apostle exhorts unto; this is it which we must long for when we are at the Supper of the Lord. This is that which the Spouse means (according to some ancient Expositors) when she saith, *He hath brought me into his banquetting-house* (or Wine-Cellars) *and his banner* (or covering*) *over me was Love.* The Septuagint make it a prayer, and render it thus: *Bring me into his Wine-Cellar, place Love in order over me.* Which may be conceived (saith one) as the voice of the Church to the Apostles or Ministers, *Prepare for me the Supper of the Lord, set me down orderly at the* ἀγάπη, *the feast of Love.* There is nothing that holy souls can more desire, than to be so satisfied with him, that their mouths may praise him with joyful lips. This is the fruit of the spiritual inebriation, that the soul meditate spiritual songs and hymns to God. And indeed the better sort of Heathens did in their feasts sing the praises of famous men; which good Criticks make the true original of the word *Encomium.* And so the Apostle exhorts the Christians, that they would break forth into their praises of God and Christ, who were most worthy of all their hymns.

* For they feasted upon beds. Cant. 2. 4.

Polychronius.

συγκεράσατέ μοι τὸ σῶμα τοῦ χριστοῦ, ἐν τῇ ἀγάπῃ τεταγμένῃ ποιήσατε.

ἐγκώμιον παρὰ τὸ ἐν κώμοις ᾄδεσθαι, τοὺς ἐπαίνους τῶν ἀναθῶν ἀνδρῶν.

Before

Before I end this, let me obſerve, That every one may ſing ſuch Hymns as the Apoſtle calls for, and indite them in his own heart unto God, becauſe a Hymn is not (as we ordinarily think) only praiſe in verſe and metre, but any words of Thankſgiving that ſet forth the merits of him that we extoll. So a Heathen will teach us, if we be ſtill to learn it. When a man (ſaith *Libanius*) hath any gift given him by God, he ſhould by way of thankfulneſs return ſomething unto God: And ſome give one thing, ſome another: *The Shepherd offers a Pipe, the Huntſman a Stags head, the Poet a Hymn in metre, the Orator a Hymn without metre; and in my judgement* (ſaith he) *a Hymn is more valuable with God than Gold, and far to be preferr'd before it.*

Orat. 32. Ἄρτεμις ποιητὴς ὕμνον ἐν μέτρῳ καὶ ῥητορικὸς ὕμνον ἄνευ μέτρου, δοκεῖ δέ μοι παρὰ τοῖς θεοῖς ὕμνος χρυσίου πολλῷ κρείττων.

Now Love will make any one eloquent; if our hearts be full of God, they will run over. Thankſgiving and Praiſe is the natural language of a pious heart; and there is no ſuch copious ſubject whereon to ſpend them as the Lord Chriſt; and in the knowledge of Chriſt, nothing ſo admirable as his death; and therefore when we commemorate that, the high praiſes of God muſt be in our mouths.

II. The Jewiſh Feaſts upon their Sacrifices do more plainly inſtruct us in this matter. They that offered *peace-offerings* unto God, were admitted to eat ſome part of them after

after they were presented to him, and some pieces of them burnt upon his Altar. And
1 Cor. 10. 18. this is called *partaking of the Altar* (which was God's Table, *Ezek.* 41. 22. *Mal.* 1.7.) where they did rejoyce before him as those that were suffered to eat and drink with him. So I observe, That where there is mention made of their *eating before the Lord*, (which can signifie nothing else but their partaking of the Altar, and feasting at his Table) they are said likewise to *rejoyce before him*, Deut. 12. 7, 18. Deut. 16. 11. in the latter of which places, after he had given command concerning the three great Feasts, he adds, *ver.* 14. *Thou shalt rejoyce in thy feasts.* And in the latter end of King *David*'s Reign, when *Solomon* was Crowned, there was sacrifices offered in abundance *for all Israel*, (as you may read, 1 *Chron.* 29. 21, 22.) and the people are said to eat and drink *before the Lord* on that day with *great gladness.* But the Psalmists words are most to be observed to this purpose, *Psal.* 116. 12, 13. where to the question, *What shall I return to the Lord for all his benefits towards me?* he returns this answer, *I will take the cup of salvation*, &c. *i.e.* when I offer σωτήρια, sacrifices for salvation or deliverance that God hath granted me out of trouble, I will remember the mercy of God with all thankfulness, as I feast upon the

the remains of that ſacrifice. For it was the manner, that the Maſter of the ſacrifice ſhould begin a cup of Thankſgiving to all the gueſts that he invited, that they might all praiſe God together for that ſalvation, in conſideration of which he paid theſe vowes unto him. And in thoſe words the ancients thought they taſted the cup of ſalvation which we now drink in the Supper of the Lord; expounding them in the anagogical ſenſe to ſignifie τῶν μυστείων κοινωνίαν, the participation of the Chriſtian myſteries. For in them we are to lift up ſongs of praiſe to Heaven, as we feaſt upon the Sacrifice of Chriſt, and we are to laud his Name who hath done ſuch great things for us, and raiſed up a horn of ſalvation to his people. But *Chryſoſt. in* Pſalm 116.

III. In the Paſchal ſupper, when they eat the Lamb in memory of the ſalvation out of *Egypt*, theſe feſtival joyes and thankſgivings are more eaſie to be obſerved. At which time the 116 *Pſalm* was one of thoſe that uſed to be ſung. For the Maſters of the Jewiſh learning tell us, that beſides their forms of bleſſing and thankſgiving when they took the Bread and Wine (which I need not recite) they likewiſe ſung a Hymn, beginning at the 113, and reaching to the end of the 118 *Pſalm*. The former part of it (to the end of the 114,) was recited when they ſat

sat down to eat; and when the fourth and last cup went about, then they sung the later part, which concluded the solemnity. This Hymn was called הלל מצרי the Ægyptian Hymn, as *Abarbanel* relates, in memory of the great deliverance that God vouchsafed them, when he slew the first-born of *Egypt*, and brought them out of the house of bondage, that they might for ever serve him, and offer sacrifices unto him. And it may be noted, that the beginning of that Hymn, doth so clearly refer to that deliverance, and the latter end of it so manifestly refer to Christ (who was in the Passover represented) that there could not be one more fitly chosen for that commemoration. Which likewise may teach us (if we had no other light to guide us in the business) that our Lord is to be remembred with such Hymns and Praises.

V. Buxtorf. *in voc.* הלל

See the Schol. upon *Aristoph.* in *Plut.* & *Equit.* but especially in *Iren.* p. 642. φασὶ γὰρ ὅτι δειπνήσαντες ἐπιῤῥόφουν ἀγαθῷ δαίμονι, ἀπαλλάττεσθαι δὲ μέλλοντες, ἕνιον Δίες σωτῆρος.

It is likely the Heathens took their custom of drinking Cups of Praises to their gods after their Feasts, from this Jewish Original. The first of which they drunk as soon as they had supped, and called it the Cup ἀγαθοῦ δαίμονος, of their *Good Genius*. The last which they drunk for a parting-cup, they called Διὸς Σωτῆρος, the Cup of *Jupiter the Saviour*: And in them they gave praise to their Tutelar Angel, and the greatest of their Gods, their

their prime Conservator. For, that this drinking was a kind of Sacrifice of Praise, and joined with Hymns, *Xenophon* will teach us, who thus speaks; *When the Tables were taken away, they offered a drink-offering, and sung a song of praise, and so departed.* The Cup of Devils or Dæmons which the Apostle forbids the *Corinthians* (1 Cor. 10.21.) are by some taken to be these, which I have mentioned, wherewith they concluded their feasts, after they had sacrificed unto them. It may well be so, and thus much we learn from them (who did but corrupt many good notions of Religion) that it was an ancient practice in the world, to offer praises to God as the last and best of their sacrifices. And that this cup which our Saviour filled to his Disciples, was truly such a cup of salvation, you may see by his own practice. For,

In Sympos. ὡς δὲ ἀφῃρέθησαν αἱ τραπεζαὶ καὶ ἐσπείσαντο καὶ ἐπαιάνισαν. *Delrio in* Isa. 65.11.

IV. Our Saviour, in imitation of the Jewish solemnities, did institute this Supper of his with such joys as I am speaking of. For first he did εὐχαριστεῖν, give thanks, or εὐλογεῖν bless and praise God. Which was not, because they were then going to supper, (for St. *Matthew* saith distinctly, *ver.* 16. that as they were eating he took bread and blessed; and the cup he took after supper) but with a particular respect to this business, that he might teach us what the Minister should do, and

Mat. 26. 1 Cor. 11.

and all the people joyning together with him. And *Paulus Fagius* thinks it not unlikely that our Saviour uſed ſome part of the form of benediction that is ſtill in the Hebrew Books, bleſſing God after that manner that then was in uſe among the people of God, to which the later Jews have made ſome additions.

In Targ. Deut. 8. Veriſimile eſt Chriſtum quibuſdam, quæ in his precibus continentur, maximè quod principium & finem attinet, uſum fuiſſe, non autem aliis, quæ àpoſterioribus Judæis addita ſunt.

Secondly, They ſung a Hymn before they departed, which *Paulus Burgenſis* imagines to have been no other than that *Egyptian Hymn* which I mentioned before (called by ſome the great *Hallel*) becauſe his Diſciples were beſt acquainted with it. And thus much ſeems to me conſiderable, that there is not only much of Chriſt in that Hymn (as was noted before) but likewiſe that the whole multitude of Diſciples, not many daies before, when they brought the Lamb of God which was to be offered at the Paſſover into *Jeruſalem*, did rejoyce and ſing Praiſes to God, with a part of it; as may be diſcerned, if you compare *Pſal.* 118. 25, 26. with *Mat.* 21. 9. and *Luk.* 19. 37, 38.

Exod. 12. 3, 6. The Paſchal Lamb was to be taken up from the flock four daies before the time of its offering, in conformity to which (it is like)

like) our Saviour was ſolemnly now taken and brought to *Jeruſalem*, juſt ſo many daies before he was to be offered (compare *Mat.* 21. 17, 18. and *Mat.* 26. 1.) and as the *Hoſanna* which they ſung at his preparation to his ſacrifice, was taken (as you have ſeen) out of that Hymn, ſo it is probable they uſed no other when he was repreſented to them as ſlain and eaten by them. It will not be out of our way to obſerve further, that this Pſalm was ſo remarkable, that the next day after theſe Hoſanna's (when he ſaw they wrought nothing upon the Phariſees) he reads them their doom out of it, and declares to them his exaltation though they might kill him, *Mat.* 21. 42. *The ſtone which the builders refuſed, the ſame is become the head of the corner. This is the Lords doing, and it is marvellous in our eyes.* But whatſoever become of this conjecture, and ſuppoſing the Hymn to be unknown; our Lord, no queſtion, taught us by this practice, what we ſhould do when we celebrate his memory. And accordingly you ſhall find in the Scripture,

V. That the Diſciples did eat this bread ἐν ἀγαλλιάσει καρδίας, with a gladneſs and leaping of their heart for joy; αἰνοῦντες θεὸν, praiſing and lauding God, extolling of his Name with Hymns for all his benefits. Acts 2.46, 47.

Therefore

1 Cor. 10. 16. Θαυμάζοντες καὶ ἐκπλησσόμενοι τῆς ἀφάτου δωρεᾶς. *in loc.*

Therefore the Apostle *Paul* calls it the *cup of blessing*, because (saith St. *Chysost.*) when it is in our hands, we laud the name of God with songs of praise, wondring and being astonished at this unspeakable gift: or as *Justin Martyr* doth express it, because the Minister taking the cup, gave thanks, and blessed God, as our Saviour did, and all the people said *Amen*, making a solemn ἐπυφημία, or acclamation, and testifying thereby their hearts to be in that thanksgiving. But I need not have recourse to him; the Apostle himself in the same Epistle acquaints us with it when he saith, *when thou shalt bless* (a) *with the spirit* (i. e. in an unknown tongue) *how shall he that is unlearned say Amen at thy giving of thanks*, (b) *seeing he knows not what thou sayest?* From these words εὐλογήσῃς and εὐχαριστίᾳ, *shalt bless, and giving thanks*; *Beza* thinks that he touches upon the Lords Supper; for they are the very same words which are used concerning that action of our Saviour when he first celebrated this feast; as you may see, *Mat.* 26. 26, 27. And besides the Apostle seems in that Chapter to direct the *Corinthians* how to handle the whole divine service so, that it might be to edification. Now having spoken concerning *Prayer* and *singing of Psalms*, ver. 14, 15. and instructing them afterward concerning teaching

1 Cor. 14. v. 16, 17. (a) ἐὰν εὐλογήσῃς, &c. (b) ἐπὶ τῇ σῇ εὐχαριστίᾳ.

So the Learned Mr. *Thorndike* also.

teaching and interpreting of Scripture, *ver.* 19. 26. in all likelihood he here tells them how to behave themſelves to the ſame profiting of others in the Supper of the Lord, at which there were many rudeneſſes committed by the people. And that which he teacheth them, is to give thanks in a known tongue, that ſo all the people when the Miniſter comes to εἰς αἰῶνας τῶν αἰώνων, *for ever and ever* (as *S. Chryſoſtom* ſpeaks) might aſſent with their wiſhes and ſay *Amen.* From whence we may collect, that giving of thanks is ſo conſiderable a part of this ſervice, that in the Apoſtles ſtile it involves the whole of it.

So *Juſtin.* εὐχαριστήσαντος τοῦ προεστῶτος καὶ ἐπιφημίσαντος παντὸς τοῦ λαοῦ.

VI. It may further be obſerved, that all Churches in the world have always uſed divine praiſes in this commemoration; and, (if we may believe ancient Records) ſuch as are very conformable to the Jewiſh benedictions at the Paſſeover, ברוך אתה יי, &c. *Bleſſed art thou, O Lord, our God, the King of the world, who haſt produced bread out of the earth: and bleſſed art thou,* &c. *who haſt created the fruit of the vine.* And afterward, *Let us bleſs him who hath fed us with his own, and by whoſe goodneſs we live,* &c. For ſo we read in *Juſtin Martyr* and others, that in their times the Church uſed to praiſe God for all things, and particular-

Apolog. 2. & Conſtit. Apoſt.

ly for those gifts of bread and wine, and so for Jesus Christ, his Death, Passion, Resurrection and Ascension; beseeching the Father of the whole world to accept of the offering they made to him. And in after-ages, *Cyril* of *Hierusalem* saith, μνημονεύομεν οὐρανοῦ καὶ γῆς, &c. *We make mention of the Heaven, the Earth, the Sea, and all the Creatures, reasonable and unreasonable; of the Angels, Archangels, and powers of Heaven, praising God, and saying, Holy, Holy, Holy Lord God of Sabbaoth,* &c. These do very much correspond with those Hebrew forms, which perhaps they were willing in part to imitate, for the greater satisfaction of the Jewish Christian, who constituted part of their assemblies. One thing more seems to be very clear, that from the *Hallel* of the Jews it was, that some ancient Christians used in the 50 days after *Easter*, to sing and ingeminate Hallelujahs in their assemblies, as a remembrance of that great Hymn which the Prince of the Church and his Apostles sung after this supper. This *St. Aug.* takes notice of, but saith, that in his days those Hallelujahs used to be sung at other times also.

ut autem Hallelujah per illos solos quinquaginta dies in Ecclesia cantetur, non usquequaque observatur, &c. Epist. 120.

From all which we may discern a farther reason why they called this Sacrament by the name

name of a Sacrifice; becauſe they did *offer unto God thankſgiving* (as the Pſalmiſt ſpeaks, *Pſal.* 50. 14.) which is one of the ſpiritual ſacrifices which every Chriſtian is conſecrated to bring unto him. It is confeſſedly true, that there never was any feſtival inſtituted by any people of the world, but one part of it was a reverend acknowledgement of God, and a thankſgiving to him for his benefits. And there never was any ſolemn feaſt either among Jews, Perſians, Greeks, Ægyptians or Romans, without ſome ſacrifice to their Gods. Chriſtians therefore are not without their ſacrifice alſo, when they keep this feaſt, and ſuch a one as is very befitting God; and which no rational man can deny to deſerve the name. For *Porphyry* diſputing againſt the eating or ſacrificing of beaſts unto God, denies that thereupon any ill conſequence could be grounded, as if he denied all ſacrifices to him. No ſaith he, Οὐομεν καὶνυ ἡμεῖς, *we likewiſe ſacrifice as well as others,* ἀλλὰ θύομεν ὡς πρεπει, *only we will ſacrifice according as is moſt meet.* And there he aſſigns to every Deity its proper homage and acknowledgment belonging to it; ſaying, that to the great God who is ὁ ἐπὶ πᾶσι, *He above all,* we ſacrifice nothing but pure

In iſto autem ſacrificio gratiarum actio & commemoratio eſt carnis Chriſti quam pro nobis obtulit. Fulg. *de fide.* 1 Pet. 2. 5.

L. 2. περὶ ἀποχῆς ἐμψ.

thoughts, and speak not so much as a word of him. But to those that are the off-spring of God, the cœlestial inhabitants, τὴν τοῦ λόγου ὑμνῴδιαν προσθετέον *we give Hymns and praises, which are the conceptions and expresses of our mind*; and so he proceeds to the more petty tributes paid to the lesser Gods. According then to this Heathen Divine, the praises of God may well pass for the most proper sacrifice; and he makes account that there is none better but only *silent adorations*. A soul breating forth it self out of an ardent affection in holy Hymns, is more acceptable to God than the richest gumms, or the sweetest wood that can fume upon his Altars. But a whole soul full of pure thoughts, too great to come out of the mouth, and more clear than to be embodied in words, is transcendent to all oblations.

But yet I would not be so mistaken, as if I thought the Christian thanksgiving consisted only in inward thoughts, and outward words; For there are Eucharistical *actions* also whereby we perform a most delightsome sacrifice unto God.

We must not when we come to God, appear before him empty; but we are to consecrate and offer unto him some of our temporal goods for the relief of those that are in want, which may cause many thanksgivings

vings to be ſent up by them to God. It hath been ſaid before, that our whole ſelves ought to be offered as an holocauſt to God, and our love ſhould be ſo great, as to ſpend our ſouls and bodies in his ſervice; now in token that we mean ſo to do, we muſt give ſomething that is ours unto him for to be imployed to his uſes. We are to give God an earneſt of our ſincere and intire devotion to him, by parting with ſomething that we call ours, and transferring it to him. Of this the Apoſtle ſpeaks, *Heb.*13.15, 16. where the ſerious Reader (that can ſtay ſo long as to peruſe thoſe Scriptures which I cite) will find both praiſe, and likewiſe communication of our goods to others, to be called *ſacrifices*. So that the ſpiritual ſacrifice of our ſelves, and the corporal ſacrifice of our goods to him, may teach the Papiſts that we are *ſacrificers* as well as they, and are made Kings and Prieſts unto God. Yea they may know, that the bread and wine of the Euchariſt, is an offering (out of the ſtock of the whole Congregation) to this ſervice, according as it was in the Primitive times; when (as *Juſtin* ſaith) they offered bread and wine to the προεστὼς chief Miniſter of the brethren, who took it, and gave praiſe and glory to the Lord of the whole world, and then made ἐπὶ πολὺ

2 Cor. 9. 11, 12.

Apolog. 2.

a large and prolix thanksgiving to him that had made them worthy of such gifts. We pray him therefore, in our communion service, to accept our OBLATIONS (meaning those of bread and wine) as well as our ALMS. We still make λογικὴν ἄκαπνον θυσίαν, (as *Origen* his phrase is) a rational and unsmoaky sacrifice; for we offer our selves, and our prayers, and our praises, and our goods: So that if you please, we may call the table of the Lord λογικὴν τράπεζαν (in *Theodoret's* stile) a rational table, where as God provides for us, so we provide for him in those that are his members, and offer upon it those sacrifices which are most befitting either him or rational creatures. And that you may see we are engaged to this kind of offering; it is to be observed, that the eating of the Lamb was not all the solemnity of the Passeover, but they sacrificed likewise offerings of thanksgivings in abundance, that there might be provision for the poor. You may understand this and a difficult place of Scripture both together. It is said (according to our translation) in *Deut.* 16. 2. *Thou shalt sacrifice the Passeover unto the Lord thy God, of the flock and the herd* (or sheep and Oxen) *in the place which he shall chuse*, &c. It is well known, that the sacrifice of the Passeover was to be a

Lamb

Lamb (*Exod.* 12. 5.) taken from the ſheep or goats, and might not be of any other kind. Therefore by בקר Oxen, or the herd, in this place, *Aben Ezra*, and others, underſtand the Euchariſtical ſacrifices, which we find 2 *Chron.* 35. 7, 9. were offered in great abundance. Or as *Abarbanel* will have it, *Moſes* ſpeaks briefly of the Paſſeover (as having ſufficiently told them the manner of it before) ſo that we are to underſtand ו to be wanting before צאן (i.e. *and* to be wanting before *of the flock*) and thus we muſt read them: *Thou ſhalt ſacrifice the Paſſeover to the Lord, and ſheep and oxen:* Whichſoever way we take them, they tell us thus much, that there were other ſacrifices to accompany the Lamb. For the Jews were bound at the three ſolemn feaſts, to be very liberal and bountiful, and offer according to their abilities, that ſo the Levites and ſtrangers, the Fatherleſs and Widow might feaſt and rejoice together with them, as you may ſee, *ver.* 10, 11, 16, 17.

Now Chriſt at this feaſt having nothing elſe to offer beſides the Lamb; he did offer himſelf, which was more than if the cattel upon a thouſand hills had been burnt unto God, or all the world had been laid on its funeral pile. In this he dealt the greateſt charity to

the world, and by his poverty made us rich. So that we are the more engaged, not only by their example, but by his, to offer up something unto God beside praises, that may supply the wants of those who may justly look to be refreshed by us.

To conclude then this Chapter; We must remember always when we approach to the Table of the Lord, that we are to bring *hearts full of thankfulness*, and *mouths full of praises*, and *hands full of Alms*; and that we may bring all these, we must bring our selves to be offered to him. Our hearts must flame with love, our minds must reek with holy thoughts, our mouths must breathe forth praises like clouds of incense, and our hands must not be lifted up with nothing in them; but we must pay such acknowledgements unto God, that may really testifie that we and all ours are his. We are to think that we come solemnly to bless the Lord for all his mercies, and especially this great and rich one, that he hath given his Son to die for us, and that he hath purchased forgiveness, repentance, grace and salvation by his death on such desirable terms; and we must think likewise, that *blessing* of him includes in it self such good works as will provoke others for to bless him.

If you would briefly underſtand therefore what the meaning of this holy Rite is, remember, tha it is *a Commemoration of Chriſt and his death, with hearty thankſgivings for all the benefits that we receive thereby.*

CHAP.

CHAP. III.

The third end of this feast, is to be an holy Rite whereby we enter into Covenant with God. For God hath made it an act of worship whereby we acknowledge him, and engage our selves to him. As we eat at his Table, we profess our selves to belong to his Family. By feasting at the same Table, Covenants were anciently made. Especially by feasting on a sacrifice.

The eating of this sacrifice is a solemn Oath of fidelity to him. As appears by what the Heathens thought of the Devotions of the ancient Christians.

THere will be no such cause of joy as the former discourse hath spoken of, if we be not faithful unto God and his Son Christ. And therefore we must further consider this action, *as a Rite whereby we enter into Covenant with him.* This is included in our *taking* the bread and wine, as well as in our *eating* and *drinking* of them; and was expressed before, when I said, we must offer our selves to God as the greatest act

act of our thankſgiving. That offering of our ſelves is ſuch a thing, that it puts us out of our own power; and beſides, we enter here into ſtrict ingagements never to reſume or draw back our ſelves again, never to challenge any right to have our ſelves in our own diſpoſal. We make a ſolemn agreement with the Lord Jeſus, that he ſhall dwell in us, and poſſeſs himſelf of all our faculties, as the ſole Lord and governour of our ſouls. Though this have been done once already when we were baptized, ſo that we cannot reverſe the deed, nor cancel the bond that is between us, yet ſeeing the matter of the Covenant is alway to be performed, and more than one world depends upon it; God thinks fit to take new ſecurity of us, and ſtrengthen our obligations, leſt we think of letting the debt run on unpaid one day after another, till we be quite bankrupts, and have nothing left whereby to diſcharge it.

We are alſo apt to think, that we ſtand indebted unto God in no great ſum; and that though we ſhould ſpend prodigally till the latter part of our life, yet we ſhould have enough to pay him, and give him very good content. Therefore it is but neceſſary that we ſhould often be remembred of our huge engagements, preſently to perform

form our word to him: and when we begin again to fail, and not to keep our credit with him, it is no less necessary that he should call again upon us, and have us enter into more solemn bonds of a stricter performance.

And truly they that know what it is to enjoy God, long for no better entertainment from him when they come to his house and table, than that they may be tied faster to him with new cords of his love; and that it may be made more impossible for them to unloose themselves from his service. What is there more in the desire of a holy soul, than to cease to be its own? what greater pleasure doth it feel, than in parting with it self? To what would it be more engaged, than to the pleasing of him whom it heartily loves? *Let me be bound hand and foot* (saith such a soul) *that I may never stir from him. Let me seal to him a thousand Deeds to convey my self unto him. If he would have me sign the Covenant with my Blood, every vein in my body shall leap to do him that honour. But rather let him come and seat himself in my heart, and let him take my dearest life-blood, if it will do him any service. I accept of a suffering-Saviour: I take him as he is, all broken and bloody. If he will have me follow him with a Cross upon my shoulder,*

ſhoulder, I refuſe no conditions; behold O Lord, thy ſervant, do with me as ſeems good in thy ſight.

Thus we are to addreſs our ſelves to this Feaſt, as will be better underſtood if we conſider theſe five things.

I. If we look upon this *action* only under the general notion of a holy rite which God hath appointed as an act of his Worſhip; yet the very uſing of it is an acknowledgement of him and his Religion, and an engagement of our ſelves unto him as our God. He that was circumciſed, was bound to obſerve the whole Law; and ſo was he that offered ſacrifice to the God of *Iſrael* at his Altar, engaged to own him that had appointed that Worſhip. Juſt ſo the performing but of one thing which God hath appointed as a ceremony in the Religion of Chriſt, doth tie us to obſerve the whole Religion which he requires, who did appoint that Rite. And you may likewiſe obſerve, That there being a *mutual action* in this Sacrament, of Gods *giving* ſomething, and our *taking*, it doth expreſs, that we are faſt bound in that Covenant, of which this action is a part. So the giving and taking but of ſo ſmall a thing as a ſtraw, doth bind perſons firmly to that thing whereof they are agreed, and which they conclude

clude in that manner. *Stipulation* (one of the strongest words which we have to signifie the confirmation of a Bargain) was anciently made by no stronger thing, as the very word doth import, which carries a straw in its name. And so any other thing in the World may be used to the same purpose. The giving and taking of six-pence to strike up a contract, doth lay as fast hold of a man, as ten thousand pound in hand. Much more then, this solemn giving and taking of Bread and Wine, being a piece of Christ's Religion, and he so represented by them, doth bind us as fast to him, as if we should repeat every word that he hath said, and profess our consent unto it. We are supposed to know the terms of that Writing that Christ hath left us, containing our duty & his promises; & it is presumed we are willing to enjoy those promises, & so to perform those duties. This Action then doth but more solemnly conclude the agreement, and we hereby stand engaged as strongly as if Covenants had been drawn between us, and our hand and seal were affixed to them.

II. But then if we consider this Action as a coming to Gods Table, and partaking of his meat, we shall presently discern that thereby we profess our selves of his Family, and declare to all that we are his Followers

and

and Retainers, and that we own the Religion of the crucified Jeſus. I confeſs that coming to Chriſtian Aſſemblies in the firſt times, was an owning of Chriſt, becauſe it was very dangerous; but this Action which was in thoſe Aſſemblies performed, was a more expreſs profeſſion of their belief in him, and friendſhip with him. For the great ſtumbling-block of the Jews was the Croſs of Chriſt; and it was fooliſhneſs to the Gentiles. To declare therefore this death and Croſs of his, to eat of his dead body, and drink of his blood, was as much as to ſay, *I believe in this ſuffering-Saviour; I am a Chriſtian; and will live and die in this Religion.* A ſtranger may come unto a mans houſe, but the friends only are they that ſit with him at his board; and he that is not true to him of whoſe bread he eats, is the worſt and baſeſt of all Enemies. The Pſalmiſt could put no worſe character upon an enemy than this, That he who put forth his hand to eat of his bread, had lifted up his heel againſt him. By coming then to Gods Table, we profeſs our ſelves his familiar friends, in whom he repoſes a truſt; and we can put no greater ſcorn upon him, than by being falſe to him that doth admit us to ſuch a nearneſs. You may obſerve therefore in Scripture theſe two things: Firſt, Pſ. 41. 9.

That

That eating of bread together, is spoken of as a token of friendship and agreement; as these two places among others will satisfie you; *Job* 42.11. *Jer.* 41.1. Bread is never wanting at any Feast; and so they expressed by it a friendly entertainment. Whence *Pythagoras* gave this Lesson to his Scholars, ἄρτον μὴ κατάγνυειν, Do not break bread, *i. e. ne dirimas amicitiam,* never break friendship, but let it remain inviolable. And so likewise Salt being never absent from any Meal, and placed upon the Table, it hath been used as a symbol of friendship; and to have eaten Salt with a man, at this day, is proverbially as much as to be will acquainted with him: which was a word as usual in ancient times among other people; according to that speech of *Aristotle, We cannot know one another, till, according to the Proverb, we have eaten a quantity of Salt together.* The Turks* at this day joyn both together; and to say, *I have eaten Bread and Salt with such an one,* is an expression of having good acquaintance with him. All which I but briefly touch upon, to make it more sensible to us, that this participation of Gods bread, is a token that we are of his acquaintance, and we tell the World thereby, That we profess all love and friendship to him.

Κατὰ τὴν παροιμίαν οὐκ ἔστιν εἰδέναι ἀλλήλους, πρὶν τὸν λεγόμενον ἅλας συναναλῶσαι. *Aristot. l. 8. Ethic. cap. 3.*

* *Knolles in the life of Mahumet 1.*

The

The ſecond thing I would have noted, is, That *Covenants* (in Scripture ſtory) are made by eating and drinking together: For which I need produce no other places but thoſe in *Gen.* 26. 30. *Gen.* 31. 44, 46. where *Iſaac* and *Abimelech*, *Jacob* and *Laban* conclude their Compacts with a Feaſt. But you may add (if you pleaſe) that in *Joſh.*9.14. where it is ſaid, *the people took of the victuals of the Gibeonites, and asked not counſel at the mouth the Lord*; i. e. They made a Covenant with them before they conſulted with the holy Oracle, whether they were what they pretended to be; for ſo ſome good Interpreters both Jewiſh and Chriſtian expound the words, becauſe elſe we cannot underſtand why it ſhould be a crime to taſt whether their bread was ſo dry as they ſaid (as others think the meaning is) without going to enquire of God the lawfulneſs of ſuch a fact. *It is very likely alſo, that from this original that phraſe is derived, of a *Covenant of Salt*, which in Scripture-ſtile ſignifies an everlaſting and unalterable Settlement; becauſe ſuch Leagues which are made with the profeſſion of the greateſt friendſhip (as if men were cohabitants and familiars) ought to be held moſt ſacred, and religiouſly obſerved. Now this Bread and Wine in the Sacra-

Numb. 18.19. 2 Chron. 13.5.

crament is Gods, both as it is offered by us unto him, and as it is consecrated to represent his Son Christ unto us; and therefore we by partaking of it, do solemnly engage our selves unto, and promise our fidelity in his service, as those that are his *domesticks*, and desire always to remain in his familiarity. But suppose any person should give us his very blood to drink, that we might the more firmly be obliged to him; what could there be devised more strong to tie our hearts together? So the conspirators with *Cataline* did combine and joyn themselves together by drinking of their own blood, that they might be bound in a Covenant exceeding the strength of all others which are made by eating of common food. And so doth Christ take us into his society, and bind us to him, by giving us the representations of his own flesh and blood to eat and drink, that so we might never think of departing from him who hath admitted us to that Food, which is as much beyond all others in its obligatory vertue, as it is in its own proper worth and excellency.

And that you may see it more fully verified, that this eating and drinking is a foederal rite between God and us, let it be considered

III. As

III. As a Feaſt upon a Sacrifice (in which notion it is moſt rarely explained by an excellent Doctor of our own) from which it will evidently appear to be intended as a ſolemn profeſſion of Chriſts Religion, and a renewal of our Covenant with God. D. *Cudworth.*

For the underſtanding of this, you muſt know, That *Jeruſalem* being the *Holy City in Gods Land*, and the Temple being *the houſe of God*, where he dwelt; and the Prieſts *Gods Servants*, and the Altar *his Table* (as was ſaid before) there was a conſtant proviſion brought in for the keeping of Gods houſe, and maintaining of his *ſervants*. And beſides thoſe of the morning and evening, there were a great number of occaſional Sacrifices (which were his fleſh) together with their meat and drink-offerings (which were his Bread and Wine) that came in to be his Food, as the expreſſion is, *Levit.* 3. 11. Theſe common Sacrifices were of three ſorts: The firſt were *Holocauſts* or *Burnt-offerings*, ſo called becauſe they were conſumed wholly upon Gods Altar by his fire, (which at firſt came from Heaven, and was never to go out) none eating of them but himſelf. The ſecond we may call *expiatory*, becauſe they were to make atonement, and reconcile; which were of two ſorts, *Sin-offerings*, and Mat. 4. 5. Pſal. 85. 1. 1 King. 6. 1. Pſal. 135. 1, 2. Lev. 1. 9, 13.

Trespass-offering: These the Priests did eat of (if they were not such whose blood was carried within the holy place) you may read in *Levit.* 7. 7, 9. *Numb.* 18. 9, 10. For they being Gods servants, were to be maintained and kept in his family, and beside hereby did take the mans guilt (as it were) and carry it away: But none else were permitted to eat of it, being supposed to be in a state of guilt, and not fit to have familiarity with God. The third sort were *Peace-offerings*, which were made to God for some *benefits* received (which go among the Hebrews under the name of *Peace*) to testifie their gratitude unto him. The fat of these offerings being burnt upon the Altar to God, (*Lev.* 3. 3, 4.) and one breast with a shoulder being given to the Priest, for his portion, (*Lev.* 7. 34.) the remainders were the owners share, that he might eat of Gods meat, and so feast with him (if he was not in any Legal uncleanness) as you may see *Lev.* 7. 20.

Lev. 6. 25, 26.

The Examples of such sacrifices are numerous in the Scripture, not here to be amassed together, and wrapt up in these sheets. It may suffice to note two places which lie close together: They were sacrifices of this sort that *Elkanah* offered when

1 Sam. 1. 4, 5.

he

he went yearly unto *Shiloh*, giving *portions* (*viz.* of the ſacrifice) to his whole Family that went with him, but to *Hannah* a double portion.

Thoſe offerings likewiſe which the ſons of *Eli* made men to abhor, were of the ſame kind, *1 Sam.* 2. 17. and their ſin conſiſted in theſe two enormities; Firſt, That they were not content with that portion which was aſſigned them by Law (*viz.* the breaſt and ſhoulder) but they took what, and as much as they liſt (*ver.* 13.) And ſecondly, That they took their portion before God had his, *i. e.* before the fat was burnt upon the Altar (*ver.* 15, 16.) a rudeneſs which the Gentiles would not have been guilty of, except ſome belly-gods and Atheiſtical gluttons. For when they would ſet forth the intemperance of ſuch a man, they could ſay no worſe than this, *Haut immolata, ſacra devorat*; he devours the ſacrifices before they be offered to God. This I mention, becauſe they were not ſtrangers to this kind: of ſacrifice (no more than to the reſt) but did offer them frequently to their gods. You may take one example out of a multitude, which expreſſes both this cuſtom of eating part of the ſacrifices, and likewiſe their forbearance to take any part till God

ἐν Ἐπιστρ. Χαιομένων τῶν ἱερῶν, τυπτόνται πάντες: ἐπεὰν δ' ἀποτύψωνται, δαῖτα πρεπίθενται τὰ ἐλίποντα τῶν ἱερῶν.

had his. The *Egyptians* (saith *Herodotus*) *while the Sacrifices were burning did beat and knock themselves; and after they had done so, then they made a feast of the Reliques of the sacrifice.* We may learn thus much by the way of these Heathens, *That God is to be served before our selves, and there is no true joy but that which arises out of true sorrow.*

Now that this eating and drinking was intended as a rite of covenanting with that Deity to whom the Sacrifices were offered, or else as a profession that they were in the Covenant, and did remain Gods Friends (if they were already of the Religion) you may discern from these 2. places, which will lead me to that for which all this is said. When *Moses* had rehearsed to the people Gods Laws (*Exod. cap.* 20, 21, 22, 23.) which he gave on Mount *Sinai*, and then came to strike the Covenant between God and *Israel*, it is said, *Exod.* 24. 5. that *Moses* sent young men (*i. e.* some of the first-born who were the Priests hitherto) to offer Burnt-offerings and Peace-offerings of Oxen, and half of the Blood he sprinkled on the Altar, which represented God, and the other half he sprinkled on the people, (*ver.* 6, 7, 8.) as a token of the Covenant between them: But for compleating of the Compact,

pact; the chief of the people went up nearer to God, and ſaw that bright appearance, and did eat and drink, *ver.* 11. which ſure muſt be underſtood of their feaſting upon the Peace-offerings which had been ſacrificed unto God, whereby they profeſſed to own that Covenant he had given to them.

Not long after, this people made to themſelves other gods, and offered not only burnt-offerings, but alſo peace-offerings to them, *Exod.* 32.6. and then ſate down *to eat and drink, and roſe up to play*, i.e. to be wanton,, and commit uncleanneſs with each other. Now that this was an aſſociating of themſelves with the Egyptian gods, we may learn from the Apoſtle, who reciting of this paſſage, and ſpeaking of their Idolatry, makes no mention at all of their ſacrificing to theſe new gods, but only *of this eating*, &c. which did conclude the Ceremony; as if the Idolatry did formally conſiſt in this, & that hereby they did devote themſelves to that ſtrange Worſhip. *Neither be you Idolaters*, (ſaith he, 1 *Cor.* 10. 8.) *as were ſome of them, as it is written, the people ſate down to eat and to drink, and roſe up to play.* By which words you may ſee the Apoſtle makes account, that this eating and drinking of the ſacrifices, was a

renouncing of the Covenant of their God, and joyning of themselves to idols. Now because it was the manner (as it seems) of some of the *Corinthians*, still to feast in the Idols Temples, and perhaps in the Temple of *Venus*, famous in that City, which makes the Apostle add those words, ver. 8. *Neither commit fornication, as some*, &c. he tells them that this was a plain forsaking of Christ, and utterly incompatible with his Profession. For the vouching of which assertion, he reminds them what the Sacrament of the Supper of the Lord doth import, *viz.* a κοινωνίαν, participation or communion of the Body and Blood of Christ, *ver.* 16, 17. which is as much as to say, it is a profession that we as one body, partaking of one bread, do hold communion with Christ, and adhere unto him as our Lord and Head, and that to his Worship and Service we do consecrate our selves. For just as *Israel* by eating of the sacrifices partake of (or have communion with) the Altar, *ver.* 18. *i. e.* profess to be of that Religion, and adhere to that way of Worship. So it is with Christians, when they eat of the Body and Blood of the crucified Saviour which was offered for us. And therefore by a likeness of Reason he concludes, That to partake of the Table of

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Devils, and eat of things ſacrificed to them, was to profeſs to have communion with thoſe impure ſpirits, and thereby to deſecrate themſelves; it being impoſſible for them at once to be devoted to things ſo quite contrary as Chriſt and the Devil, *ver.* 20, 21.

From all which diſcourſe we may thus reaſon, That this holy Sacrament is a Feaſt upon the Sacrifice which Chriſt offered, as the Jewiſh Feaſts were made with the fleſh of thoſe ſacrifices which they offered to God. For the Apoſtle makes the Communion of the Body and Blood of Chriſt, *ver.* 16. parallel to eating of the ſacrifices, *ver.* 18. And therefore it is a rite whereby we ſolemnly addict our ſelves to the ſervice and Worſhip of Chriſt, and take upon our ſelves ſtrict engagements to be faithful in that Covenant that is between us; which is the thing that was to be proved. As *Iſrael* joyned themſelves to God, by feaſting in his houſe of the Sacrifices; ſo we joyn our ſelves to Chriſt, by feaſting in the place of his Worſhip, and at his Table, upon the remembrances of his body and blood. And our obligations to cleave unto him do as much excel all other ties in their ſacredneſs, ſtrength and vertue, as the Sacrifice of Chriſt excels the Sacrifice of a Beaſt.

Beast, or the eating and drinking of his Body and Blood, is beyond all participation of the meat of the ancient Altars. Yea it is supposed that we are the friends of God before we come hither, and that we are not in any willing uncleanness (else we should be shut out from partaking of this offering.) And therefore our approach to his Table is but more strongly to tie the knot, and to bind us in deeper promises, to continue friendship with him.

If more can be said than this, I may add, that the eating of this sacrifice is a solemn Oath, that we will be true and loyal to him. For even Heathens themselves did use by sacrifice to bind themselves in Oaths. From whence it is that ὅρκιον signifies that sacrifice which was slain when they made a Covenant, and (in regard of its relation to ὅρκος) may be rendred, the *Oath-sacrifice.* And ὅρκια τέμνειν, to cut this sacrifice (in *Homers* phrase) is to make a Covenant, which it is likely may be taken from the Hebrew custom, mentioned *Jer.* 34. 18. And to swear ἐπὶ τομίων, upon the warm intrails of the beast, was the greatest Oath that could be made. When we lay our hands therefore upon the body of Christ that was sacrificed for us, (and much more when we eat of it) we do solemnly take our Oaths, that

--ἀτὰρ κήρυκες ἀγαυοὶ Ὅρκια πιστὰ θεῶν συναγὸν κρητῆρι δ' οἶνον Μίσγον--- *Hom.*

that we will be his faithful foederates, and rather die than ſhrink from thoſe duties to which we bind our ſelves.

IV. If there be any that look upon eating and drinking of this bread and wine, only as *ſymbols* of believing in Jeſus Chriſt, the matter draws to the ſame point; for faith is the condition of the Covenant of Grace, and comprehends in its ſignification all that God requires. So ſome of the Ancients expound thoſe words, *Joh. 6. He that eateth my fleſh and drinketh my blood, hath eternal life,* to ſignifie thus much; He that is made partaker of my wiſdom, through my incarnation and ſenſible life among men, ſhall be ſaved. For fleſh and blood (ſaith *Baſil*) he calls πᾶσαν ἐνταῦθα τὴν μυστικὴν ἐνδημίαν, καὶ τὴν διδασκαλίαν, all the myſtery of his incarnation and converſation here in the fleſh amongſt us, together with his doctrine which he hath taught us, δι' ἧς τρέφεται ψυχὴ, &c. by which the ſoul is nouriſhed and fitted for the ſight of cœleſtial things; and therefore eating and drinking of theſe muſt denote embracing of his whole Religion, ſo as to be conform to him and to his doctrine. If then we take the body and blood of Chriſt in this Supper repreſented to us, to ſignifie the ſame, and eating and drinking to be only believing, yet ver. 54. *Epiſt.* 141. *ad Cæſar.*

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you may easily see to how much we are engaged if we do really believe.

But it is manifest to me, that eating and drinking here, must comprehend more than it doth in *St. John*: for else we shall do nothing at the Lords Supper, but what we might do at any other time as well. If it be only believing, and meer spiritual eating that here is exercised, then we may feed so without this food. And when Christ commands so frequently, *Do this in remembrance of me*, it would be no more sence than if he had said, *Do this, which yet you may do, without doing this.*

This eating and drinking therefore must be a *profession of our faith*; a covenanting solemnly with God, and a receiving and giving of those pledges of love, which we cannot have any where else.

V. And indeed the old Christians did so sacredly bind themselves hereby to their Saviour, that Heathens were ready to suspect them of dangerous combinations, and such conspiracies as might prove mischievous to the Commonwealth. From which imputation whilest *Pliny* doth acquit them, he likewise instructs us for what end they met together at this feast. They assemble themselves (saith he in a Letter to *Trajan* the Emperour) before day-break, and sing a Hymn

*L.*10. *Epist.*97.

Hymn to Chriſt as if he were God, and then they do *ſacramento ſe obſtringere*, bind themſelves with a Sacrament or Oath, not that they will do miſchief to any, but that they will not rob or ſteal, nor commit adultery, nor falſifie their words, nor deny their truſt, *&c.* And then after they have eat together, theydepart to their own homes. Of more than this they proteſted to him he ſhould never find them guilty; and this was the crime of Chriſtians in thoſe firſt ages, to engage themſelves to commit no crime; which they bound themſelves unto by this Sacrament of Chriſts body and blood.

The Greek Chriſtians at this day, when they take the bread or cup into their hands, make this profeſſion; *Lord I will not give thee a kiſs like* Judas; *but I do confeſs unto thee like the poor thief, and beſeech thee to remember me when thy Kingdom comes.* If we do touch the body of Chriſt with traitorous lips, and embrace him with a falſe heart, we ſtain our ſouls with the guilt of that blood which can only waſh them from all their other ſins. And therefore we muſt come unfeignedly to bewail our neglects; and to ſettle our former reſolutions of ſtrict obedience. It is grown even to a Proverb (as *Joſeph Acoſta* relates) among the poor Indians who have entertained the faith,

Chriſtop. Angelus, rit. Eccleſ. Græc.

De procur. Ind. Sal. L. 6.

saith, that *Qui eucharistiam semel susceperit, nullum amplius crimen debet committere: He must never be guilty more of any crime who hath once received the Eucharist.* And if they chance to commit any, they bewail it with such a sorrow and compunction, that (he saith) he hath not found such faith no not in *Israel.* But it would be very sad if we should be sent to school as far as *India.* There are, I make no doubt, many pious souls among our selves, that look upon it as a blessed opportunity to knit their hearts in greater love to God, and that are more afflicted for an evil thought after such engagements, than other are for a base and unworthy action.

Whensoever therefore we come to celebrate the memory of Christs death in this manner, we must remember with our selves, that we are assembled for to renew our baptismal vow and league; and in the devoutest manner to addict our selves to a more constant love and service of the Lord Jesus. We must look upon this feast to which we are admitted, as a disclaiming of all enmity to him, and a profession of our continuing a hearty friendship, so as never to do any hostile act against him. And thence indeed it is called a *Sacrament* (according to *Tertullian* and others with him) because we

we here take an Oath to continue Chriſts faithful Souldiers, and never to do any thing againſt his Crown and dignity as long as there remains any breath in our bodies. We do repeat our Oath of Allegiance, and ſwear fealty again to him, or (as we ordinarily ſpeak) we *take the Sacrament upon it*, that we will be Chriſts faithful ſervants and Souldiers, againſt the Devil, World and Fleſh, and never flie from his ſervice.

Every act of ſin then after ſuch promiſes, is not only treaſon but perjury; not only the breaking of our faith, but of our Oath; yea not only the violation of a ſimple Oath, but of Oath upon Oath; which we ought more to dread, than we do to break our bones.

We eſteem it an impiety of a high nature, for a Miniſter to give a cup of poyſon into a mans hand inſtead of the blood of Chriſt; and we do deſervedly abhor that Prieſt who poyſoned Pope *Victor* the 3*d*. with the Sacrament; and him that poyſoned *Henry* the 7*th*. Emp. turning (as *Nauclerus* his phraſe is) *the cup of life into the cup of death*. But whileſt our hearts ſwell in indignation at ſuch a crime, let us conſider with our ſelves, what a treaſonable act it is, to poyſon our ſouls with our own hands, and by a baſe treachery to God, to ſwallow down

Venenum ſub ſpecie ſacramenta dedit, vertens calicem vitæ in calicem mortis.

down curses and woes into our selves. Better were it for us to be choaked with the bread of life, or to feel the venome of Asps boiling in our veins after the holy cup, than to take an Oath which we take small care to keep; than to go on in a course of sin, after such sacred professions of our duty and service unto Christ. We are amazed to hear that men can touch the Gospels before a Magistrate, and kiss the book, or lift up their hand to Heaven, and yet make good never a word that they swear. We are apt to think, that either these men have no souls, or that they do not value them at the price of a rotten nut. O let our very flesh then tremble to think, that we should lay our hand upon the body of Christ, and take it into our very mouths, and solemnly swear unto him, and yet not be faithful in his Covenant, nor heartily endeavour to perform our promises unto him. For there is no forsworn person hath such a black soul, as he whose soul is fouled even by the blood of Christ himself, which washes the souls of others. The world cannot but shrink at the thoughts of that fearful act of one of the Popes, who making a League with *Cæsar* and the French King, divided the bread of the Sacrament into three parts, with this saying (scarce tolerable) *As the*

holy

holy Trinity is but one God, ſo let the union indure between us three confederates; and yet he was the firſt that broke it and ſtarted from the agreement. Far be it from us then after this action wherein we joyn our ſelves to God, and unite our hearts to fear his Name, and become as it were one with him, to reſcind our Covenants, or ſtand again at terms of defiance. But let us have a care to obſerve this Vow far more religiouſly than we do an Oath to any mortal man, which yet no perſon of credit and conſcience would break for all the world.

I CHAP.

CHAP. IV.

It is further here considered as a sign and seal of remission of sin. Which is cleared in three considerations. First from the express words of our Saviour in the institution of this Sacrament. Secondly, from the solemn act of Charity and forgiveness which here we are bound to exercise. But especially (thirdly) from this; that we eat of the Sin-offering, and of that which was not made for One *but for* Many, *i. e. the whole Congregation. How the Sacrament is a seal of the Covenant of Grace. And what assurance may be attained, of our being pardoned.*

TO all those that are thus faithfully in Covenant with him, this Sacrament is a further sign and seal of remission of sin.

For the Law of Covenants doth require, that where one party doth profess friendship, and ingage to fidelity; the other person in the agreement should make assurance of

of his love, and confirm his promiſes. And therefore when we come with hearts full of love to renew our friendſhip with God, we may believe that he doth embrace us alſo with the deareſt affection, and giveth us greater teſtimonies that he hath cancelled all the bonds wherein we ſtood indebted to him: *Bonds* able to break the whole world, if payment were exacted; *Debts* which all men and Angels cannot poſſibly diſcharge; which yet he is ſo willing to acquit us of, that he hath appointed this *holy action* for that end, that we may have more pledges for his love, and more aſſurances that we are not bound over to eternal puniſhment. Well may we run into the arms of Chriſt where we expect to receive ſuch favours. It is no wonder if we be forward to tie our ſelves faſt to God (as I ſaid in the laſt Chapter) when he binds himſelf as faſt to us. We need not ſtand ſo much upon it to promiſe even to die for him, when it is but the way to life. We may be glad to lie in the wounds of Chriſt, when we find a cure there for our ſins. A crucified Saviour ſhould be moſt dear unto us, and we ſhould moſt joyfully kiſs his croſs; ſeeing we hope thereby to have our iniquities croſſed out, and ſtand no longer upon our account.

Methinks all that hear of such a Covenant of Grace should be desirous to enter into it (and so they would if they had not as trifling conceits of the evil of sin, as they have of the worth of their souls:) And all that are in that Covenant should be glad of an opportunity to reiterate it, that they may have stronger grounds whereon to hope for pardon. And it is to be acknowledged to the singular mercy of God, that we can never come to profess any love to him, but he will return back a great deal more to us; and that when we give thanks to him, he will give us more cause to thank him.

Now for the full clearing of this thing, I shall propound but these three considerations:

I. That our Saviour in the institution of
Mat.26.28 Luk.22.20 this Sacrament, doth tell us, what was a great end of it, when he saith, *This cup is the new Testament in my blood; or this is my blood of the new Testament, which is shed for many for the remission of sins.* In which speech you must note, that the word *This*, doth stand for the action of giving and receiving, not for that which is given and received in and by it: For the *Cup* or the *Blood* cannot be a Testament or Covenant, but the giving and receiving of the

cup

cup or blood is; and therefore by *This is the new Testament, &c.* must be meant, this action is a Covenant between you and me, made in the blood of the Lamb for the forgiveness of your sins.

The *Doing of this* doth necessarily presuppose a Covenant of Grace which God hath made, and which we own in Christs blood; but besides, it doth import a profession (both on Gods part, and on ours who do receive) of performing and making good that which we are respectively bound unto: so that God doth there tender all that which he *promiseth* in the Gospel; and we by receiving do bind our selves (as you have seen) to all the Gospel commands. Now this is the great thing which God promiseth in his Covenant, *I will be merciful to their unrighteousnes; and their sins, and their iniquities will I remember no more.*

This *Action* therefore is appointed by him, not only to be a *symbol* of his sufferings which did ratifie the Covenant of forgiveness, but to be an *exhibition* of himself, for to put us in possession of the great thing purchased by his blood, which was pardon to all penitent sinners.

The blood of the Paschal Lamb (as *St. Chrysostom* observes) was shed εἰς σωτηρίαν τῶν πρωτοτόκων, for the saving of the first-born In Mat. 26.

of *Israel*, but Christs blood (who is our Passeover) was shed for the remission of the sin τῆς οἰκουμένης πάσης, of the whole world. Now though the shedding of the blood, and sprinkling of it on the door-posts, were the cause of the deliverance; yet their eating of the Lamb was that which did entitle them to it, and gave them a right to that salvation. So though the blood of Jesus shed upon the tree be that which procures the pardon, and be the price of our redemption; yet that remission is solemnly exhibited and given unto us, or (as we speak) applied to our persons, by the eating of this bread, and drinking of this cup, which are as effectual as a Deed or Instrument for the conveying of this mercy unto us. We may see this well explained to our hands by an ancient Author. The Sacrament (saith *Bernard*) is a sacred sign or secret, as may be illustrated by a common example. If I give a Ring to a friend, it hath no other significancy, but that I love him: but if I give him a Ring, *ad investiendum de hæreditate aliqua*, thereby to invest him in the right of some inheritance, then it is both a Ring and a sign also. In like manner, though Bread and Wine set before us, do denote nothing more than the kindness of a friend that would

Serm. de Cœna.

would refreſh us; yet given and taken as a religious rite, and in token of a Covenant, they are turned into another thing, and are both Bread and Wine, and lik ewiſe the Inſtrument of a conveyance. And this is the change which the Ancients mention of the Bread and Wine into the body and blood of Chriſt: a change, not in the *ſubſtance*, but in the *accidents*; not in their *nature*, but in their *uſe*; not in any *natural quality*, but in their *ſignificancy*, *application* and *divine efficacy*. As when the wax is imprinted and made a ſeal, or ſilver ſtamped and made a coin, they remain the ſame in ſubſtance, and yet are changed in regard of their uſe and value alſo. So it is with the bread and wine when they are offered unto God, and delivered by him again to us, and received as a repreſentation of the Lord Jeſus: they continue what they were, if we look only at their matter; but are changed by Gods appointment into divine things, if we reſpect the end to which they are applied, which is to make over to us the bleſſing of the Covenant, *viz.* remiſſion of ſins.

This is all that *Theodoret* means by his μεταλλαξις or *tranſmutation*, and *Cyril* by his μεταβολὴ, *change of one thing into another*; and *Nyſſen* by his μεταποίησις *tranſla-*

tion; or *Theophylact* by his great word μετοιχείωσις *transelementation.* For that this last word doth not amount to a change of one substance into another, we may be clearly satisfied from himself; who as he saith, the bread is *transelementated* into Christs body; so likewise affirms, that we are *transelementated* into Christ. Now as by this later expression, he can intend no more but our mystical incorporation with him, so by the former nothing else is to be understood, but the conversion of the bread to another use, so that in effect it is made the body of Christ.

εἰς χριστὸν μεταστοιχεῖ οὖσθαι.

In short; he that hath the picture of a King in his Chamber, hath but a bare sign which may make him think of him, and no more: but he that hath the Kings great Seal, which confirms him in the possession of all the land he enjoys, hath his picture and something else that comes along with it, wch instates him in a real good. And though the wax affixed to the writing be the same for substance with that which is in a mans shop, yetf or vertue (as it is made use of) it is much different, and far better than all the wax that a whole Country can afford. Even so it is in this case before us; Bread broken and Wine poured out, are but bare signs of Christs sufferings, if we consider them naked-

nakedly in themſelves: but if we look on them as a fœderal rite, and as they are given to us, and eaten and drunken by us in remembrance of the death of Chriſt; ſo they are ſeals and further confirmations of Gods great love towards us. And though they are ſtill the ſame for ſubſtance, with the moſt common Bread and Wine which we uſe at our Meals; yet in regard of the uſe to which now they are converted, they become Sacred and of great vertue to convey unto us the things expreſſed in the Covenant, which are of more worth than all the World.

II. It is further manifeſt that we are hereby confirmed in the ſtate of pardon and forgiveneſs, becauſe we do here put forth the moſt ſolemn act of *Charity* and Forgiveneſs to all our enemies. For it is a Feaſt of Love (as you ſhall ſee afterwards) and this is the very condition upon which our forgiveneſs depends, that we forgive others; and therefore when we here pray for all men, and put away all enmity out of our hearts, never to return any more, God is engaged to expreſs himſelf to us as a friend, and to let fall all differences that have been between him and us. I know that we are never to habour any hatred in our hearts, and that we cannot pray ſucceſsfully at any time, Mat. 6. 14, 15.

time, unless we lift up pure hands without wrath; and I likewise wish the Doctrines of Love were most frequently and severely pressed and practised; but yet there is no time when we do more narrowly search our selves to find out the reliques of that sowre leaven, and when we are more powerfully moved to extinguish even the least sparks or seeds of fire that are in our souls, than when we consider Christs death, and remember how he prayed for his Enemies upon the Cross. And therefore I conceive, that upon this account, the Sacrament of Christs Body and Blood, may be a means of assuring our pardon, and strengthning of our title to Forgiveness. But notwithstanding I consider with my self, that this duty of pardoning others, is not so peculiar to this Sacrament, but that it may, and must be done (as I said) at all other times; and for that cause I shall pass it by, and proceed to that which I would have most of all observed, for the understanding of this part of my Discourse, and that is this:

III. This eating and drinking is *a feast upon a sin-offering*, and therefore is a greater pledge of remission of sin. That you may conceive of this aright, it must be remembred, That though the people of *Israel* used to feast

feaſt upon their peace-offerings which were made at the Altar (as hath been ſaid already) yet they were not admitted to eat of any elſe. The whole *Burnt-offerings* indeed had *Peace-offerings* attending alway upon them; and ſo they did partake of the Altar, when they were offered, by eating of the latter; but of the former none taſted but God himſelf. The *Offerings for ſin* (as you have ſeen) were the portion of the Prieſts, aud the people were excluded from them, unleſs you will ſay that they eat by them as their ſubſtitutes and mediators: But now you muſt further note, That though the Prieſts were to eat of the *ſin-offering* for particular perſons, yet of the ſacrifice made for the ſin of the whole Congregation, whoſe blood was carried into the holy place, the Prieſts themſelves might not eat (and ſo conſequently not the people by them) but they were to burn its fleſh without the Camp. And whether it were upon the day of general atonement, (*Lev.* 16.27.) or at any other time when the whole Congregation had committed a ſin through ignorance (*Lev.* 4.13, 21. *Lev.* 6.30.) that an offering was to be made for them; they were not permitted to have the leaſt ſhare of it. Now Chriſt made his ſoul an offering for ſin, and ſuch an offering, that with his Iſa. 53.10.

blood

blood he entred into the holy place, and suffered without the Camp, and therefore was most illustriously set forth by that sacrifice, which was for the whole Congregation. According then to the Law, none was to feed upon the Sacrifice; and yet our Lord hath indulged unto us the priviledge of feasting upon this great Sacrifice of Propitiation; according as the very words of the Institution of this Sacrament do intimate, when our Saviour saith, *This is the blood of the new Testament which is shed for many*, i. e. which is like to the Sacrifice on the great Day of Atonement, which was not made for one person, but for the whole Congregation; and of this I give you leave to drink. This was a favour never granted to the World before; and besides what the Law of *Moses* speaks, it is remarkable what is delivered by *Porphyry*, as the sence of all the Heathen Divines in the World, Πάντες ἐν τούτῳ ὡμολόγησαν οἱ Θεολόγοι, ὡς οὔτε ἁπτέον ἐν τοῖς ἀποτροπαίοις θυσίαις τῶν θυομένων. *All Divines consent in this, That it is not lawful to touch so much as a bit of those Sacrifices which are for the averting of wrath.* Though it was never lawful (you know) to eat the blood of any sacrifice, whether *Peace-offering* or other (but it was to be poured out at the Altar) and though the flesh of those that were

Mark 14. 24.

L. 2. περὶ ἀποχ.

were offered for ſin, by the Laws of all people, were not to be taſted; yet we may drink the blood of the Sacrifice, yea of this great Sacrifice for all the people, and we may eat the fleſh of it by the command of our Saviour. This thing ſure muſt contain in it ſome great myſtery: for the Apoſtle ſeems to take notice of it, when he ſaith, *Heb.* 13. 10. *We have an Altar whereof they have no right to eat which ſerve the Tabernacle*, &c. *Altar* in this place is by a Metonymie put for a *Sacrifice*, and the ſame ſence of the Apoſtles diſcourſe in that and the following verſes is this: Go out of the Synagogue, and never meddle with the Jewiſh Religion; though you may endure perſecution by them, as Chriſt did; for you enjoy this ſpecial priviledge, of eating of the ſacrifice of Chriſt which was made for ſin without the Gate, and whoſe Blood was carried into the holy place; a thing which no Jew could ever have any right unto, in thoſe ſin-offerings that were made among them. The true intent of this grant which Chriſt hath made us, contrary to the manner of all the World, may be to ſhew our union with his Sacrifice, and that the righteouſneſs of it is as truly imputed to us, as if we could have made ſatisfaction our ſelves. And (as the Apoſtle ſaith, *Act.* 13. 39.) it

ſhews

shews that we are justified by him from all those things which we could not be justified from by the Law of *Moses*. This difference therefore is remarkable between the legal sacrifices and this representation of Christs sacrifice: In them was made ἀνάμνησις ἁμαρτιῶν (*Heb.* 10.3.) a commemoration of sin every year; they were a plain confession of sin that is remained still in force, and that they could not take it away, else they needed not to have been repeated; and so *St. Chrysostom* saith very elegantly, *The Legal Sacrifices were rather Accusations than expiations; a confession of their weakness, rather than a profession of their strength,* because, as the Apostle saith, they were a remembrance that sin still was in power. But this sacrifice of which we partake, is an ἀνάμνησις, a commemoration of the remission of sins; a remembrance that it is quite taken away, and hath quite lost all its strength; and so, seeing Christ hath made a perfect satisfaction, though they might not eat, yet we may, of the sacrifice of expiation. They might not, because sin was acknowledged thereby to remain; we may, because by Christs sacrifice to make expiation, it is abolished, and utterly destroyed, so as to have no force to oblige us unto punishment.

Καὶ γὰρ ἐκεῖνα ἁμαρτημάτων, ἀ λύσις ἁμαρτημάτων ἢ θυσία, καὶ γὰρ ἐκεῖνα ἀσθενείας, οὐκ ἰσχύος ἀπόδειξις. Hom. 17. in *Hebr.*

And

And if that be true which is delivered in *Pirke Eliezer* and other books, that *Abraham* was circumciſed on the day of expiation, (*Gen.* 17. 26.) and that this day was a remembrance of the Covenant of Circumciſion, then it is ſtill more clear, that only by the new Covenant forgiveneſs could be obtained; for the greateſt of their Sacrifices (according to the Apoſtle) made a remembrance of ſins, and not of the forgiveneſs of them. Cap. 19.

To ſhut up this then, you may thus take a very brief ſumm of it. Before the flood they only offered *Holocauſts or whole burnt-offerings*, (for then they eat no fleſh:) After the flood they ſacrificed *Peace-offerings* alſo for mercies which they received; and theſe they all eat of. But we read of no *ſin-offering* till the Law was given; and thoſe the Prieſts only eat of, but not of all. Till the Goſpel came, never did any eat of a ſin-offering that was carried within the vail to reconcile withall; but now both Prieſt and people partake of it. We are all made *Prieſts unto God* in this regard, that as the Prieſts of old had the favour to eat of the ſin-offerings, ſo have all the people of God now, by communicating of the body and blood of Chriſt, who offered up himſelf unto God for us. And it muſt be added, Rev. 1. 6.

that

1 Pet. 2. 9. that we are *more than Priests, even Kings & Priests, or a Royal Priesthood*, for there is nothing denied unto us, & we have power to eat of that which the High-Priest himself might not taste of; which is the Sacrifice of general Atonement, whose flesh was burnt without the Camp. And if we well consider, we shall see that they had no reason to feast upon it, seeing the guilt did still remain which their sacrifice could not remove; but that we have, because our offering for sin hath made a compleat expiation, and given us the greatest ground of joy and peace. Now by our eating of it, we must needs be concluded to partake even of that Altar, and so to have remission of sin.

To draw then this Chapter to a Conclusion, If we take a review of what hath been said in this and the foregoing Discourse, we may be sufficiently informed what Divines mean when they say, That the Sacrament is a Seal of the Covenant of Grace. We set our Seal to it, as we give up our selves to God; and God sets his Seal again to it, by delivering the body and blood of his Son to us. The death of Christ there represented, and communicated to us, doth seal to us pardon of our sin, and all blessings; if we do heartily set our seal to the counterpart, and by taking and receiving

ceiving Chriſt under theſe ſigns, promiſe and engage moſt firmly to lead a life according to his Will revealed to us. God ſeals when he gives; and we ſeal when we receive. If we mean as really as he doth, then we have a right to all things ſpecified in the Covenant. By which you may diſcern, that it is not a ſeal that we are pardoned, and our ſins are forgiven; but that God remains firm in his purpoſes of Grace, and if we do ſo too in our purpoſes of obedience, we may thence conclude that we are pardoned. Our aſſurance then of our particular pardon, is a thing that reſults from another act of ours, which is a ſerious comparing of our ſeal and Gods together, or a reflecting upon what we and God have done. When we know our own ſincerity and heartineſs in our profeſſion, as we are aſſured of Gods reality and truth in what he promiſeth, then we may conclude well of our ſelves, and reſt aſſured of a pardon.

Yet our pardon is not ſealed ſo certainly as God ſeals the Covenant, becauſe the certainty *that we have in our ſelves* of our being pardoned, relies upon a thing far more dubious than the certainty we have that God will pardon. Our judgement concerning our ſelves, is *only an humane act* grounded

upon the true knowledge of our ſelves, whereas our belief of the promiſe, is *a divine faith*, grounded upon the word of God to which he ſets his ſeal; and therefore the concluſion we make (which ſtill follows the weaker part) or the aſſurance we attain of our being pardoned, can be only an act of humane faith: It can never be ſo ſure as one of the premiſſes is, unleſs we could be as ſure that we ſay true of our ſelves, as that God ſaith true of himſelf. If it were as certain that *I believe*, as it is that *God will pardon all that believe*, then the Concluſion would be as certain as either, that *therefore I am pardoned.* But ſeeing the firſt Propoſition is grounded on a fallible judgment (and it is poſſible I may deceive my ſelf) therefore I cannot make a concluſion of equal certainty with the ſecond propoſition, but, *That I am pardoned*, will be no ſtronger than this, *That I believe.* Yet notwithſtanding, if a man find no cauſe to ſuſpect his own reality, he may have a belief of his pardon free from doubting, and may reſt well ſatisfied that he is in a good eſtate; becauſe nothing appears to the contrary, but that he ſincerely doth the Will of Chriſt. Though he attains unto this perſwaſion not by a direct, but a reflex act of faith, *i. e.* not meerly by a belief of

Gods

Gods Word, (which no where ſaith that I am pardoned) but by a ſerious examination of himſelf according to the tenor of the Word; yet ſeeing he diſcerns a conformity between himſelf and it, he may have a very good and ſtrong (though not infallible) aſſurance that his ſins are blotted out, and ſhall not be imputed to him.

Whenſoever then we approach to the Lords Table, we ſhould come with a belief, that God makes over unto us the greateſt bleſſings, if we receive them as he requires. Now all that he requires is, That we would love and obey him (as we ſaid in the former Chapter;) when we heartily engage to this, we have hereby a conveyance made to us of all that Heaven contains, which is included in this phraſe, *forgiveneſs of ſin.* For you may obſerve that in Scripture-ſtile, the taking away of Gods Wrath is the doing of ſome favour. His kindneſſes are not meer *negatives* or removals of evil; but when he forgives ſin, and inflicts not the puniſhment, he confers the contrary bleſſing, and reſtores us to the inheritance.

CHAP. V.

It is a means of our nearer Union with the Lord Jesus. The nature of this Union and its effect, is explained in five considerations. For Christ communicates his body and blood to us. We are kin to him by Faith and Love. And receive hereby greater measures of his spirit, which is the bond of Union. And an earnest and pledge of a happy Resurrection.

THe distance being taken away between God and us, this Sacrament must be considered as a means of our *nearer union* with our Lord Christ. He doth not only kindly entertain us when we come to his Table, but he likewise knits and joyns us to himself. He not only ties us with Cords of Love, and binds us to his service by favours and blessings conferred on us; but in some sort he makes us one with him, and takes us into a nearer conjunction than before we enjoyed. And who would not desire to be infolded in his arms? Who would not repose himself in his bosom? but who

who durſt have preſumed to entertain a thought of being married unto him, and becoming one with him? And yet who would refuſe ſuch a favour now that it is offered to us, but they that neither know him nor themſelves?

This Covenant into which we enter, is a *Marriage-Covenant*, and our Lord promiſes to be as a *Husband* to us, and we chuſe him as the beſt beloved of our ſouls. It is none of the common friendſhips which we contract with him by eating and drinking at his Table, but the rareſt and higheſt that can be imagined; and we are to look upon this as a *Marriage-Feaſt*. What this union then with Chriſt is, it need not be diſputed; we may be ſure that it is ſuch an one as is between a man and his wife, the Vine and the Branches, the Head and the Members, the Building and the Foundation (as hereafter will more fully appear) yea far beyond all ſorts of union, whether moral, natural or artificial, which the world affords example of. That which I am to ſhew, is, That by theſe Sacramental pledges of his Love, and this communion with Chriſt our Lord, we are faſter tied unto him, and the Ligaments are made more ſtrong and indiſſoluble between us. This will be manifeſt upon theſe conſiderations.

I. Seeing we do after a sort eat Christs flesh, and drink his Blood, we must needs thereby be incorporated further with him. I dispute not now in what sence we eat and drink his body and blood; but so far as we grant that we do that, so far the other is likewise done. Our union is of the same kind and degree with our communion and participation. And therefore when the Apostle speaks of a communion with them, 1 *Cor.* 10. 16. that adhesion and cleaving to Christ signifies, That in some sort we are made one with him. So *S. Chrysostom* observes, That the Apostle useth not the word μετοχὴ, which is *participation*, but κοινωνία, *Communion*, because he would shew the near conjunction that is between us, and that we are knit and united to him by this partaking of him. So likewise *Oecumenius* upon the place observes, That Christs blood uniteth us to him as our Head, διὰ τῆς μεταλήψεως, by our receiving of it. And indeed as it is contrary to all analogy of speech, to call the Bread and Wine by the Name of Christs Body and Blood, if they be not at all so; in like manner it is incongruous to use the phrase of eating and drinking, if there be no union between us and that which we eat and drink.

II. Faith

II. Faith and Love bearing a great part in this holy action, and Christ being by them embraced, it must needs be a means of our nearer union. For union (you know) begins in our consent unto him; and therefore the stronger that grows, and with the greater dearness of affection that is expressed, the stronger and closer our union to him becomes. Now Faith and Love (which are our consent) receive here a great encrease of strength, by the most intense operation of them, which is apt to perfect and compleat them. No man comes aright hither, that doth not from the bottom of his heart (as you have seen) resign himself unto the will of Christ, to be moved and governed at his pleasure. He must dissolve into the heart of his Saviour (if I may so speak) to have no motion but according as that beats; so that his whole life should be but a pulse answering to the heart of Christ. And so *Cyril* brings in Christ calling upon men, and saying, I am the bread of life; εἰσδέξασθέ με καθάπερ ζύμην ἐν τῷ ὑμετέρῳ φυράματι, take me in as a leven to diffuse it self through your whole mass. Be you even leavened with me, that every bit of you may taste of me. This can be effected by nothing else but a hearty conjunction of our wills with Christs. We must put our selves wholly

Hom. in myst. Cœn.

out of her own power, as the wife doth, when she gives her self to her husband; and the more we can get out of our selves, so as to have no proper will of our own, the more we become one with him. When we feel not our selves to be any thing at all, nor to have any interest different from that of his, then we and he are made perfectly one, or rather we are not, but he is *All.* Now this abolition of propriety in our selves, is much promoted by the remembrance of Christs death and his unvaluable love, whereby we become dead, and are even snatched and ravished from our selves. Whatsoever other unions there may be, they all wait and attend upon this which lays the foundation of them. Yea by this faith and love our hearts are more inlarged, the vessels of our souls are rendred more capable, and the Temple of Christ is much more amplified to receive more of Gods presence. And that is the next thing.

III. The holy Spirt is here conferred on us in larger measures, which is the very bond and ligament that ties us to him. For this union is not only such a moral union as is between husband and wife (which is made by love) or between King and Subjects (which is made by Laws) but such a natural union as is between head and members, the

vine

vine and branches, which is made by one ſpirit or life dwelling in the whole.

For the underſtanding of this (which I ſhall inſiſt on longer than the reſt) you muſt conſider theſe things;

1. That our union with Chriſt is ſet forth by many things in Scripture, or in *St. Chryſoſtom's* phraſe, διὰ πολλῶν ἡμᾶς ὑποδείγματων ἑνοῖ, He unites us to himſelf after many patterns. I think there is not a better collection of them, than we meet with in him. He is the head (ſaith he) we are the body; He is the foundation, we are the building; He is the vine, we are the branches; He is the bridegroom, we are the bride; He is the ſheepherd, we are the ſheep; He is the way, we are the travellers; We are the Temple, and he is the inhabitant; He is the firſt-born, we are his brethren; He is the Heir, we the coheirs: He is the life, we are the living, *&c.* all theſe things γνῶσιν ἐμφαίνει, do ſhew an union, and ſuch an one that will not admit the leaſt thing to come between them. *Hom. 8. in 1. ad Cor.*

2. Obſerve, that the higheſt and cloſeſt union is that which is made by one ſpirit and life moving in the whole. And therefore I take notice that the Scripture delights moſt frequently to uſe the two firſt examples of a body, and a building, and thoſe that are near-

eſt

est to these. Now because a building hath no life, but yet by its firmness and strength doth notably set forth the firmness of the union that is be tween Christ and his people; therefore the Apostle puts both these together, and calls Christ a *living stone*, and those that come to him, *lively or living stones*, which are built up a spiritual house or Temple, where they offer spiritual sacrifices unto God, 1 *Pet.* 2. 4, 5. That union therefore is most perfect which is made by life, though others may be of greatest strength; and therefore the Apostle applies it even to things without life, that he might the better shew, the union between Christ and his members by one life, is in strength more like the solidness of a Temple than any other thing, whose parts are so cemented as if they would last as long as the world.

3. We must observe, That things at the greatest distance may be united by one spirit of life actuating them both, and so may Christ and we, though we enjoy not his bodily presence. It is truly noted by a most Reverend Person, that the formal reason of the union that is made between the parts of our body, consists not in their continuity and touching of each other, but in the animation of them by one and the same spirit which

A. Usher.

which ties them all together. If the ſpirit withdraw it ſelf from any part ſo that it be mortified, it preſently remains as if it were not of the body, though its parts ſtill touch the next member to it. And ſo we ſee in trees, if any branch be deprived of the vegetative ſpirit, it drops from the tree as now no more belonging to it. On the other ſide, you ſee the toes have an union with the head (though at a diſtance) not only by the intervening of many parts that reach from them unto it, but by the ſoul that is preſent in the fartheſt member, & gives the head as ſpeedy notice of what is done in the remoteſt part, as if it were the next door to the brain. And this it doth without the aſſiſtance of the neighbouring parts that ſhould whiſper the grief of the toes from one to the other till the head hear, but without the leaſt trouble to any of them, which do not feel their pain. If you ſhould ſuppoſe therefore our body to be as high as the Heavens, and the head of it to touch the throne of God, and the feet to ſtand upon his footſtool the earth, no ſooner could the head think of moving a toe; but preſently it would ſtir; and no ſooner could any pain befal the moſt diſtant part, than the head would be adviſed of it. Which muſt be by vertue of that ſpirit which is conceived alike preſent to every part, and therefore

fore that muſt be taken likewiſe to be the reaſon of that union which is among them all. Juſt ſo may you apprehend the union to be between Chriſt our head, and us his members; Although in regard of his corporal preſence he be in the Heavens, which muſt receive him untill the time of the reſtitution of all things, *Act.*3.21. yet he is here with us always, even to the end of the world (*Mat.*28. 20.) in regard of his holy Spirit working in us. By this he is ſenſible of all our needs, and by the vital influences of it in every part, he joyns the whole body fitly together, ſo that he and it make one Chriſt, according as the Apoſtle ſaith, 1 *Cor.*12.12. *As the body is one, and hath many members, and all the members of that one body, being many, are one body, ſo alſo is Chriſt.* And that this union is wrought by the Spirit (which every true Chriſtian hath dwelling in him, 1 *Cor.* 6. 17. *Rom.* 8. 9.) the next verſe (*ver.* 13.) will tell you, *we are all baptized into one body by one ſpirit*, &c. Which will lead me to the fourth thing for which all this was ſaid.

4. We receive of this Spirit when we worthily communicate at the Supper of the Lord, according as the Apoſtle in that 13*th.* verſe is thought to ſay, *We have been all made*

made to drink into one ſpirit, i.e. we have all reaſon to agree well together, for there is but one ſpirit that animates the whole body of us, which we receive at the Table of the Lord when we drink the cup of bleſſing. One Chriſtian doth not drink out of the ſame cup a ſpirit of peace, and another Chriſtian a ſpirit of contention; but as *Chryſoſtom* expounds it, πρὸς τὸ ἀντὶ τοῦ ἓν δόμεν μυσαγωγίαν, &c. We all come to be initiated in the ſame ſecrets, we all enjoy the ſame Table, and though he doth not ſay, (as it follows in him) that we eat the ſame body and drink the ſame blood, yet ſince he makes mention of the ſpirit, he ſaith both. For in both we are watered with one and the ſame ſpirit, even as trees (ſaith he) are watered out of one and the ſame fountain. Or if we underſtand the Apoſtles words of the ſpirit received (ἀπὸ βαπτίσματος) after Baptiſm, but (πρὸ μυστηίων) before the Sacrament of the Lords Supper, whereby he further waters (ſo the word ποτίζω is uſed, 1 *Cor.* 3. 6, 7, 8.) that which he hath planted; yet ſtill it will be true, that at this time good Chriſtians do receive larger irrigations from that fountain of life, that they may ſhoot up to a greater height, and bring forth more fruit. For this ſpirit is always needful, being that which maintains our life, and it is given in the

v. *Chryſoſt.* & *Theophil.*

the use of those means that God hath instituted for increase in grace; of which means this holy feast being one of the chief, that life-giving spirit must be conceived to lay faster hold of us, and knit us more unto our head. It is the *vis vicaria* of the Lord Jesus, that power which supplies his place here in the world, by which he is present to our souls. Now when shall we conceive it more present, than when we remember him whose spirit it is, and when he doth exhibit himself unto us under these shadows of bread and wine? These are tokens of his presence, and represent him to us; the spirit is that whereby he is present, and therefore here it must be again conferred on us. Here it doth take a stronger seizure of us; here it possesses it self more fully of all our faculties; here it gives us more sensible touches from our head, and makes us feel more vital influences descending thence unto us; and so (it being the bond of union) must needs strengthen and confirm us in an inseparable conjunction with him. Christ doth not descend *locally* unto us that we may feed on him; but as the Sun toucheth us by his beams without removing out of its sphere, so Christ comes down upon us by the power of the holy Ghost, moving by its heavenly vertue in our hearts, though he remain

main above. And this vertue coming from our Head the man Chriſt Jeſus, it doth both quicken us to his ſervice, and tie us to him, and likewiſe we are ſaid to partake of his body and blood, becauſe we ſenſibly feel the vertue and efficacy of them in our ſelves.

And do not wonder that I ſay we are more ſtrongly united to Chriſt hereby; for union is not to be conceived without all latitude, but to be looked on as capable of increaſe or diminution, and as that which may grow looſe and ſlack, or be made more perfect and compact. As it is with the ſoul and body, ſo it is between Chriſt and his members. Though the ſoul be not quite unlooſed from the body, yet by ſickneſs the bonds may become rotten, or by faſting they may grow weak and feeble, ſo that it may have but a ſlender hold of its companion, and a little violence may ſnap them aſunder. Even ſo though our ſouls be tied to Chriſt, yet by our daily infirmities, or the frequent incurſions of our enemies or by long abſtaining from this holy food, and other negligences, we ſhall find a kind of looſneſs in our ſouls, and that we are going off from Chriſt, and tending to a diſſolution, unleſs we gird up the loins of our mind, and be vigilant and ſober, watching unto

unto all holy duties. And therefore as in the former case we must betake our selves to our physick, and food and good exercise for the making the bonds sound and strong, so in this we must have recourse to the holy feast we are speaking of (which is both meat and medicine) and we must stir up the grace that is in us, and beg more of the Spirit of God that may strengthen the things that remain and are ready to die.

To receive the Spirit not by measure, is the priviledge of none but our head. We that receive from his fullness, have not our portion all at once, but must daily look for a *supply of the Spirit of Jesus Christ*. And so the Apostle saith, *The righteousness of God is revealed from faith to faith; and we must grow up into him in all things which is the head, even Christ*. Which shews that we may be made one with him in a more excellent manner than when we were first born, because the Spirit of Christ grows unto a greater strength within us, as we receive more of heavenly nutriment into our souls.

Phil.1.19. Rom.1.17 Eph.4.15.

And this is all that is meant by the *real presence* of Christ in this Sacrament, which the Church speaks of and believes; as it is one reason likewise of the *change* which is so much noised, because by his power these things

things become effectual to ſo great purpoſes, when they are holily received. Our Lord doth call theſe ſigns by the name of the things they ſignifie, becauſe in a ſpiritual manner his body and blood are preſent to us, *viz.* by the communication of that to us which they did purchaſe for us. From the ſacred humanity of Chriſt, life and ſpirit is derived unto us, as motion is from the head unto the members. And the power of the Godhead doth diffuſe the vertue or operation of the humane nature, to the enlivening the hearts of men that rightly receive the Sacramental pledges. *Manna* is called ſpiritual bread, and water that came out of the rock is named ſpiritual drink, and the rock is ſaid to be Chriſt, becauſe they did ſignifie him, and were tokens of his preſence; and therefore much more may this bread and wine be called his body and blood, and be ſpoken of as if they were himſelf, becauſe they do more lively repreſent him, and he hath annexed his preſence more powerfully to them. Or as one of the Ancients ſaith, they are called his body and blood, not becauſe they are properly ſo, *ſed quòd in ſe myſterium corporis ejus & ſanguinis contineant*, but becauſe they contain in them the myſtery of his body and blood. 1 Cor. 10. 3, 4.

And this (as I said) is all the change that we are to understand in them, according as *Theodoret* doth excellently express it: Christ (saith he) calls them by the name of the things they represent, *not changing the nature, but adding grace unto the nature.* And what that grace is I have already told you in this Chapter. So that the *real presence* is not to be sought in the bread and wine, but in those that receive them, according as Learned *Hooker* speaks. For Christ saith first, *Take and eat*; and then after that, *This is my body.* Before we take and eat, it is not the body of Christ unto us; but when we take and eat as we ought, then he gives us his whole self, and puts us into possession of all such saving graces as his sacrificed body can yield, and our souls do then need: The change is in our souls, and not in the Sacrament; we are though not *Transubstantiated* into another body, yet *Metamorphosed* and transformed into another likeness, by the offering up of our bodies to God, which is a piece of this service, *Rom.* 12. 1, 2. And so some observe that all other meat is received as it is in it self, and no otherwise; but this meat is divers, as it is received. Other meat affecteth and altereth the taste, but here the taste altereth the meat. For if it be worthily received,

ἐ τὴν φύσιν μεταβαλὼν, ἀλλὰ τὴν χάριν τῇ φύσει προσδεδωκώς. Dialog. 1.

ceived, it is the body and blood of Chriſt; if unworthily, it is but bare bread and wine.

But yet this muſt be cautiouſly underſtood when we thus ſpeak; for his preſence *is the bread*, though *in it*. Though it be only *in us*, yet it comes *with it* unto us if we will receive him; becauſe elſe we ſhall not know how unworthy perſons are ſaid to be *guilty of his body and blood*, if he be not preſent with his body and blood to work in mens ſouls.

This likewiſe is to be further obſerved for the better underſtanding of it; that the Devil who loves to imitate God, (that he may the better couzen and cheat) doth ſeldom manifeſt his power to any great purpoſe, but when he is called by ſome of his own ceremonies and ſacraments that he hath appointed. This doth but tell us that Chriſt is then moſt powerfully preſent, when we uſe his rites which he hath inſtituted and hallow'd as ſpecial remembrances of his love, and teſtimonies of our love unto him. So that we may come hither, and expect that we ſhall feel more at ſuch a time, and in the uſe of ſuch means, than at or in others, becauſe he hath made them his body and blood in ſuch ſort as I have declared.

Other union than this (by Christs spirit) I know no use of, though we should believe that which we do not understand. I can conceive great things concerning the power of Christs humane nature; and it is not for us to tell how far it may extend its influences through the inhabitation of the Deity. That it is brighter than the Sun, S. *Paul* saw when the Lord appeared to him, *Acts* 26. 13. And as the Sun we see, communicates his beams a vast way, and twists it self about us by silver threads of light, though seated in the Heavens; so may we conceive that the sacred humanity of Christ doth tie us to it self by cords of love, and now embrace us in its out-stretched arms after a more affectionate manner, when we come to remember him. But to what purposes this should serve, I do not well understand, and without the Spirit of Christ dwelling in us, the flesh can profit nothing at all though never so glorious; and therefore I lay aside such thoughts, and content my self to know, that they that are joyned (or cleave) to the Lord, are one spirit.

1 Cor. 6. 17.

5. Now from this secret union that is here made between Christ and our persons, it comes to pass that this Sacrament hath been accounted an earnest and pledge of the resurrection. For nothing that is made one with

with Christ can die and be lost, but he will raise it up again at the last day. His spirit can find out all their dust after a thousand changes; it can gather all their dispersions, and reunite their scattered crums, and knead them again into a goodly body. And this it will do; for their very bodies are the Temples of the Holy Ghost; therefore he will quicken their mortal bodies, by his Spirit that dwelleth in them. 1 Cor. 6. 19. Rom. 8. 11

Hence it was that *Cyril* so earnestly invited guests to this feast, saying, *Come eat the bread that renews your natures; drink the wine that is the smile and cheer of immortality.* Eat the bread that purges away the ancient bitterness; drink the wine that asswages the pain of our old sore. Τοῦτο τῆς φύσεως τὸ ἰατρεῖον, This is the very restorative of nature, an healing plaister for the bitings of the Serpent, a powerful antidote against all his poyson he hath infused into us. And so several of the elder times speak not without reason; for seeing our Lord gives to these things the name of his body and blood, we need not fear to attribute to them the vertues and efficacy of his death, which we know was the restorer of life.

φάγετε ἄρτον ἀναλαμποιοῦντα ὑμῶν τὴν φύσιν, πίετε οἶνον, ἀθανασίας γάννυσμα, &c. Hom. εἰς Lazarum.

We should think therefore when we go to the Table of the Lord, that we go to joyn our selves more closely to our head, and to

unite our hearts more firmly to the fountain of our life. That we go to receive of his holy Spirit, which like wine running through our veins, should diffuse it self into all the vital powers of our souls, and make us more able and strong, active and quick, ready and forward in the service of our Saviour. We should think that hereby we may get greater victories over our enemies, if we do not betray our succours; that we may more compleat our conquests, if we use the power that is sent unto us. We should look upon this bread, as the bread of life, and conceive that we take the cup of immortality into our hands, and that the next draught may be in the Kingdom of God, when our bodies shall be raised to feast at the eternal supper of the Lamb. For this is but a just consequence of forgiveness of sins (which the former Chapter treated of) that our bodies should live again which became mortal through sin. And therefore as Christ here seals unto us the one, so he likewise assures us of the other, and gives unto us the earnest of the Spirit. What joy then must these thoughts needs create in our souls? What better chear can we desire? What greater dainties would we taste than this holy feast affords? or what cause would we have of thanksgiving more than hath been named?

If

If we deſire a conſort in our thankſgivings, and to have an harmony of ſouls while we ſing his praiſes; if we would hear ſome voice beſides our own that might fill up our joys, and lift them to a greater height; That is not wanting neither, as the next Chapter ſhlal declare. For here is an union of minds begot; and a ſweet conſent of hearts is the reſult of this entertainment.

CHAP. VI.

This Feaſt is a means alſo of our Union one with another. The very eating together at the ſame table is an expreſſion of kindneſs. The Paſchal Supper was a feaſt of love. This holy Communion is much more ſo. Here we all eat of one loaf. The Holy kiſs was a token of dear affection; which was given at this feaſt. And ſo were the Agapæ, or feaſts of Charity. And the Collections then made for the poor. And ſometime one Church ſent a loaf to another in token of Unity. A ſummary of theſe ſix Chapters. And two obſervations from the whole.

AS this Sacrament is a means of uniting us to our Lord by *faith*, ſo likewiſe of uniting us to our brethren by *love*. It knits us not only to our head, but all the members alſo thereby are more endeared unto each other. We enter here into a ſtrict league of friendſhip with them, as well as into a Covenant with God.

For

For all true Chriſtians are not only of the Family of God, but his children and neareſt relations; ſo that we cannot profeſs any love to the father of them all, but we muſt at the ſame time embrace his whole progeny, as bearing his character, and having in them thoſe very things, which we love in him. When we take the bridegroom, we contract a kindred alſo with all the friends of the bridegroom. And love indeed is of that nature, that it is not only diffuſive of it ſelf; but it runs forth with a certain pleaſure, and fills our heart with joy as it paſſeth from us. So that no man would be excuſed from loving of his brethren, nor willingly want that part of this Chriſtian feaſt. We all grant that this food would not be ſo full of juice and ſweetneſs, but that it taſtes of the Love of our Lord; nor would this cup be ſo pleaſant, but that it is the cup of Charity. Now when the heart is once filled with love, it wants nothing but objects whereon to empty it ſelf, and it is like new wine that is ready to burſt the veſſel, unleſs it find ſome vent. And therefore one good man is glad at ſuch a time to eaſe himſelf into the boſom of others; and to expreſs himſelf to them in ſuch charitable actions as cannot be done to God who is all-ſufficient of himſelf. This adds to the

grace

grace of this entertainment, that there is nothing but love to be seen in it. The food is *love*; the Master of the Feast glories in no greater name, than that *he is Love*; all the guests are Brethren; they are all in their fathers house; they all receive the tokens and pledges of the Love of their Elder Brother; and his Love is so great that he is content to share his inheritance among them. It must be therefore against nature, and the course of things, not to love, and to let our Brethren share in our affections, who have a portion in the same Saviour.

But to make it plainly appear, that one end of the institution of this Sacrament was to advance love and kindness in our hearts to each other, let these things be considered.

I. As it is a common feast, it carries in it the notion of love and good will that is between all the guests. It is well known that eating and drinking together was anciently such a sign of unity, conjunction of minds and friendly society, that the word *Companis*, and *Campanio*, in old Latine, is the same with *Socius*. Our English retains them all, and expresseth a more than ordinary familiarity between persons, by the names of *companions*, *company* and *society*,

ciety, which are firſt made and afterward maintained by a friendly converſe at the ſame table, and eating of the ſame Bread. And hence it is that all our *Companies* and *Fraternities* in Cities have their *Guild-halls* where they meet, and their feaſts likewiſe at certain times for the maintaining of love and amicable correſpondence. From which kind of meeting it is that the holy Sacrament was called *Synaxis*, a convention or coming together in one, which the Apoſtle expreſſeth when he ſaith, 1 *Cor.* 11. 20. συνερχομένων ὑμῶν, &c. *When you come together into one place.* It is a phraſe for their aſſembling and convening at an appointed time to feaſt together, and maintain mutual charity which Chriſt had commended ſo much unto them. And this *Ariſtotle* in his Politicks makes the πρώτη φιλία κοινωνιῶν, the firſt of all communions which is between thoſe that live under the ſame roof, and eat and drink at the ſame table, as Parents and Children, Brethren and Siſters, from whence all other ſocieties and communions are derived. Chriſtians are called in Scripure by the name of thoſe near relations, and therefore their love is fitly expreſſed and upheld by this kind of intercourſe and ſweet converſe. And the frequenter it is, the more would it approach to a likeneſs to

the

the most ancient and prime communion in nature. For this is a maxim in that great man, *An every day communion doth naturally make a house.* We are the house of God; and the first converts to the faith seem to have maintained such a daily communion, that they better deserved that name than any people that ever were; and testified that they looked upon one another as Children of the same parent, and were spiritual brethren and sisters in the Lord. It is so natural to give the tokens of friendship by this thing, that in some places people have made their *sponsalia* or *contracts* of marriage, by each persons drinking of the same cup. And perhaps for the same reason it is, that in many places of *England* they use after marriage to break a cake over the head of the bride, as she enters into the doors, either shewing that they must live together in the most intimate society, or that they and all their friends eating of it, may signifie the great love that is between them. Now the more sacred our food is whereof we partake, and the body of Christ being broken before our eyes and administred unto us, the more strongly are we engaged to brotherly love, and the rarer friendship do we contract beyond all that the word *companion* can express.

Εἰς πᾶσαν ἡμέραν σωτηρικὴ κοινωνία καὶ φύσιν δικὸς ὄζων. Ib.

In *Muscovy* the Bridegroom presents a loaf of bread to the Priest, and he to the friends, who break it, and eat of it, in token of fidelity and love. *V. Hist.* of *Russia* by *G. Fletcher*, *cap.* 24.

II. The

II. The Paſchal ſupper among the Jews was a feaſt of *love*, as well as of *remembrance*. For it was not only celebrated between the members of the ſame family, but by the whole Nation who came together from all parts at the ſame time, and in one place; which did intimate to them that they were but one body. For this cauſe it is likely God ordained that they ſhould have one *whole Lamb* for every family, and not divided into portions among ſeveral companies; as alſo he forbids that a bone of it ſhould be broken by them. It did well repreſent the unity that was among them, ſeeing they all did the ſame thing without any diviſion, and made not the leaſt fraction in thoſe parts that were moſt compacted. The bread likewiſe without leaven might have ſome ſuch ſignification in it, that they ſhould not ſwell by the fervency of any paſſion, nor be ſowered by any malice or ill-will to each other who eat of the ſame unleavened bread. And ſo the Apoſtle bids us to *keep the feaſt* (now that Chriſt our Paſſeover is ſacrificed for us) *not with the leven of malice and wickedneſs, but with the unleavened bread of ſincerity and truth.* And it may be obſerved, that though the ſtranger that was uncircumciſed might not by the Law eat of the Lamb (*Exod.* 12. 43, 45.) yet their *Maſters* tell us that they

Exod. 12. 46.

1 Cor. 5. 7, 8.

permitted them to eat of the unlevened bread, and bitter herbs, *&c.* which was a token of some love unto them, though not of such a dear affection as they had for their own Nation.

III. But the Lords Supper is much more a feast of love, because it is a remembrance of the greatest love that ever was, which our Lord shewed in dying for us. This love of his must in all reason be compensated with a great love from us, and he hath made our Brethren to be his proxies and receivers; he hath transferred the debt that is owing him unto them, that we may do them those kindnesses for his sake which we cannot do immediately unto him. It is worthy our notice, that the first person that ever received this holy Sacrament, was (in all likelihood) *S. John* the beloved Disciple, he that lay in Jesus his breast (and is therefore called by some Greek Writers ὁ ἐπιστήθιος, *he in the bosom*) whose heart was so full of love to the Brethren, that he breathes little else in one whole discourse which he left to his little children. And you may observe also that immediately after this Supper (spoken of *John* 13.) our Saviour entertains his Disciples the rest of that night till he went into the garden, with those heavenly discourses which you read in the 14, 15, 16, 17 Chap-

Chapters of the ſame Goſpel. A great part of which contain the Commandment of brotherly love, of living in peace, and being one with each other, even as He and his Father are one: which may well ſuggeſt to our meditations, that one intent of this heavenly repaſt is to breed in us a kind of cœleſtial charity, and make us all like that Diſciple who firſt had the favour to taſte of it.

IV. This Supper is the more ſignificant of Chriſtian charity and peace that is to be between all the gueſts, becauſe they all eat of *one loaf*, as the Apoſtle ſpeaks, 1 *Cor.* 10. 17. where ἓς ἄρτος, wch we render *one bread*, more properly may be tranſlated *one loaf*, of which all the company partake, and thereby are made one body, members of the ſame Chriſt, and members one of another. As the flour though conſiſting of many little parts is mingled and kneaded into one loaf; ſo are all Chriſtians united and compacted into one body, by partaking of that one & the ſame individual loaf. And therefore we may by the way take notice, that the bread provided for our Communions (though never ſo great) ought to be but one loaf; and likewiſe that all ſhould communicate (if it may be) at the ſame time, and not one part of a Con-

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gregation to day, and the other at the next meeting; for this doth not so well signifie the union that is among all Christians who live together in the same society. And to render this contesseration the more manifest, in some ages of the Church (though but in some particular places) every family that did receive offered a quantity of flower, with which the Communion-bread was made. This mixture of one mans meal with anothers, and the combination of all the particles in one paste, did well denote that they were but one body of men mingled together by such a common affection that they were made one lump, and did lose themselves in one another, not knowing any difference between each other. And indeed there never was any society of men so strongly united and kneaded together, as the first body of Christians were. Though their *union* may well be represented by the little Atomes of flower all glewed together in a loaf; yet the *strength of their* union may be better compared to the stones of a Temple so cemented, that the hand of man is of no force so much as to move them. And to such stones the Apostle *S. Peter* compares them, when he saith (1 *Ep. Cap.* 2. 5.) that as lively stones they are built up a spiritual house, *&c.* Living stones they were, because they

Joseph de Vicecom. L. 2. de Missæ rit. cap. 10.

they were ſo many ſouls or hearts joyned together into a ſpiritual temple; making one great heart, beating with the ſame love: and becauſe likewiſe they had all *drunk into the ſame ſpirit of life*, which was the common *vinculum*, tie, or bond that thus united them together, and made this *one bread* to be like the ſtrength of ſtones rather than bread. As the little particles of meal were by the help of water wrought into one paſte; ſo were all particular Chriſtians by this ſpirit wherewithal they were watered, formed into one ſpiritual body to be no more many, but one.

Act. 2. 32.

εἰς ἓν πνεῦμα ἐποτίσθημεν, 1 Cor. 12. 13.

V. The ancient Chriſtians likewiſe had many ſignificant cuſtoms and practiſes whereby they did notably expreſs at this Feaſt the love which was among them. The moſt remarkable of which are theſe.

1. There was the *Holy Kiſs* wherewith they ſaluted each other, as a token of the dear affection wherewith the embraced, and of their deſire that their ſouls might paſs (as it were) into each others bodies. There are many places of Scripture which mention this kiſs (as *Rom.* 16. 16. 1 *Cor.* 16. 20, *&c.*) and the beſt Writers near the times of our Saviour, tell us, it was uſed to be given at the holy Communion, as the

fitteſt ſeaſon to expreſs ſuch an innocent and ſincere love. When we have done prayers (ſaith *Juſtin Martyr*) Ἀλλήλους φιλήματι ἀσπαζόμεθα, *&c.* we ſalute each other with a kiſs; and then immediately the [προεστως] chief Miniſter takes the bread and wine from the hand of thoſe that offer them, *&c.* At this *feaſt* then they did ſalute one another; and when they *faſted*, it began to be a cuſtom (ſaith *Tertullian*) that after prayers they ſhould forbear the kiſs of peace, *quod eſt ſignaculum perfectionis*, which is the ſign or ſeal of perfection, *i. e.* of love and charity (I ſuppoſe he means) which is called by the Apoſtle *the bond of perfectneſs*. That it was a cuſtom among the Jews to ſalute with a kiſs at their prayers, is the affirmation of *Druſius*; but a greater man than he was, ſaith, that he finds no ſuch thing in all their writings, and ſhews that in all likelihood he was deceived, by miſtaking the word *Tiphlath* for *Tepilloth*, the former of which ſignifies *fooliſhneſs*, and the latter *prayers*. And ſo he obſerves that it is ſaid in the great Bereſchit (upon thoſe words *Gen.* 29. 11.) every kiſs is לחלפות to folly, *i. e.* a wanton kiſs, except theſe three, to which one adds a fourth. Firſt, *The kiſs of homage*, ſuch as *Samuel* gave to *Saul*, 1 Sam. 10. 1. (and ſuch

Apolog. 2.

De Orat. cap. 14.

Buxtorf. Lex. Tal. in voc. נשיקה

ſuch I may add, as we are bid to give to the Son of God, *Pſal.* 2. 12.) Secondly, *The kiſs of meeting*, ſuch as *Aaron* gave to *Moſes*, Exod. 4. 27. Thirdly, *the kiſs of departure*, ſuch as *Orphah* gave to her mother, *Ruth* 1. 14. And fourthly, *The kiſs of kindred*, ſuch as *Jacob* here gave to *Rachel*, becauſe ſhe was his Couſin. We muſt ſeek therefore for no other reaſon of this kiſs, but that it was a ſign of kindneſs and love by the cuſtom of all the world, and therefore it is called the *kiſs of charity*, 1 Pet. 5. 13.

And for this cauſe ſaith *S. Chryſoſtom*, the Apoſtle bids the *Corinthians* (in the place forecited) *to ſalute each other with an holy kiſs*, becauſe there was ſuch vehement contentions and great differences among them. For *one ſaid I am of Paul, another ſaid I am of Apoll*, another called himſelf after *Peter*, and another after Chriſt. One was drunken at their ſacred feaſt, and another hungry; they went to Law with one another; and there was a great deal of pride and envy and confuſion about their ſpiritual gifts: And therefore having exhorted them, *ver.* 14. *to let all things be done in love*; he now commands them to be joyned together alſo by the holy kiſs, τοῦτο γὰρ ἑνοῖ καὶ ἓν τίκτει σῶμα, for this unites and begets one body. And ſo likewiſe he obſerves, 1 Cor. 16. 20.

that the kiss doth not only unite those that are divided, but it likewise makes an equality between those that are unequal, which is a necessary thing to all friendship. By this peace saith he (in *Rom.* 16. 16.) the Apostle takes away every thing that disquieted them; so that the great should not despise the less, nor the less envy the great, but both pride and envy be cast out; this kiss being of that nature, that it sweetens, smoothes, and equals all things.

τοῦ φιλήματος τούτου πάντα καταπραύνοντός τε καὶ ἐξισοῦντος

And I may observe also that the very next words of the Apostle, *ver.* 17. are an entreaty to mark all them who cause division among them. As if he should have said, Salute one another, and so embrace; that he may be looked upon as no Christian that causes divisions and offences among you.

And so in another Sermon he most admirably discourses of this Christian Charity, which is signified by the kiss. 'Do 'not say (saith he) that such an one hath 'done me harm, and no man can put up the 'wrong; but think with thy self what 'Christ saith to him that betrayed him with 'a kiss to the death of the Cross, and mind 'how notably he reproves him. *Judas betrayest thou the Son of man with a kiss?* 'Who would not be softned with these 'words?

Homil. 21. *in Epist. ad* Rom.

Luke 21. 48.

'words? What heart would not ſuch a 'Voice bow and encline unto it? What 'wild Beaſt, what Adamant is there that 'would not be moved? Do not ſay unto me 'hereafter, Such an one is a Murderer, or 'the like, and I cannot abide him. I tell 'thee, if he be ready to thruſt his Dagger 'into thee, and to baptize his right hand in 'thy throat, kiſs that right hand of his, for 'Chriſt kiſſed the very mouth of his Mur-'derer. Thou art the ſervant of him, I 'ſay, that kiſſed the Traitor, (for I will not 'ceaſe to repeat it again and again) of him 'that ſpake words to him ſofter than a kiſs. 'For mark it, he doth not ſay, O thou villain, 'thou traitor, doſt thou make me this re-'quital for all my kindneſs; but be only 'ſaith, *Judas*, (calling him by his proper 'name) canſt thou find in thy heart to betray 'me on this faſhion? Yea I may obſerve that 'he calls him *Friend*, Mat. 26. 50. which are 'words of great ſwetneſs to ſuch an unworthy 'perſon. And after this, he doth not ſay, why 'doſt thou betray thy *Teacher*, thy *Maſter*, 'thy *Benefactor*; but why betrayeſt thou 'the *Son of man* with a kiſs? If he was not 'thy Maſter, yet wilt thou betray an ordina-'ry man who deals ſo courteouſly with thee, 'and vouchſafes to kiſs thee, even when 'thou betrayeſt him with that kiſs! O bleſſed

'Lord! what an example hast thou given
'usof humility and forgiveness? and how
'kindly and graciously he treats likewise
'those that came to take him, you
'may see if you read what follows, which
'will make any man ashamed to be cruel to
'his Brethren. What though they be
'guilty of a thousand faults? They can-
'not be greater than this of *Judas* to our Sa-
'viour. Wilt thou not kiss him, when
'our Saviour kissed and embraced the Trai-
'tor? How canst thou receive the holy
'offering, if thy tongue be red with the
'blood of men? How canst thou give the
'Peace (he means the kiss, which was ac-
'companied with good wishes) if thy
Oecum.& Theophylact. 'mouth be full of War? Thus that excel-
lent man from whose mouth I desire my
Reader to learn, if not from mine. And
therefore he expounds this word Ἅγιον *Holy*
to signifie, that the kiss should be sincere,
and without all hypocrisie, or falseness of
heart, in which he is followed by other an-
cient Expositors. But it may likewise sig-
nifie the purity of it, and that it should be
only out of Christian love, and not with any
other baser passion. And it was a thing so
constantly used, that its likely indeed the
Heathens did thence reproach the Christian
meetings, as if they did burn with some
filthy

filthy fires. But the true Chriſtians could not be impeached of any ſuch Crime: Their flames were ſo pure and bright, that they left no ſoot nor blackneſs at all in the ſoul behind them. There were indeed ſome baſe pretenders, the impure followers of *Simon Magus*, whoſe eyes were full of Adultery, and whoſe lips gave ſtrange kiſſes; but they were abominable in their Doctrines too, and ſeparated themſelves from the Flock of Chriſt, *being ſenſual, and having not the ſpirit.* Theſe men bragging that they were the only *ſpiritual men*, and calling all others meer *animals*, might give occaſion to the Heathens and the Enemies of our Religion to ſay, that Chriſtians aſſembled for ſuch actions as they practiſed, but are not to be named. But the ſound profeſſors did wipe off all theſe calumnies that were caſt upon the whole Religion for the fault of ſome Apoſtates, not only by their moſt excellent Writings, but likewiſe by their pure lives and cautious converſes. The kiſs of thoſe that are in love (ſaith one that well knew) is ἀόριστον καὶ ἀκόρεστον καινὸν ἀεὶ, unlimited, unſatiable and alway renewed. To ſhew therefore that their kiſs was a token only of cœleſtial Charity, *Athenagoras* tells us that it was unlawful for them to kiſs any one ἐπὶ δευτέρῳ *the ſecond time* to pleaſe

2 Pet. 2. 14

Jude 19.

Achil. Tatius. L. 4. ἐρωτ.

Πρόσβ. περὶ Χ.

themselves. And the Constitutions ascribed to *Clemens*, tell us also, That the men saluted men, and the women those of their own sex, that so they might avoid all danger, and take off all offence. These kisses were as pure and innocent as the snow; they were no other than had been long used in the World among familiar friends, but only that they were a token of a diviner love, and denoted a more sacred affection, being used in their solemn congresses with the Divine Majesty. So *S. Cyril* saith excellently, This kiss is not barely such a one as is given among familiar acquaintance, ἐπ' ἀγορᾶς as they meet in the streets, but ἀναχέονται τὰς ψυχὰς, &c. they mingle souls together, and promise an utter oblivion of all offences. Christian souls then sate upon their lips, and there embracing together, did pass (as it were) into each others bodies. As it was said of *Jonathan*, so it might be affirmed of them, their soul was knit to the souls of their brethren, and they loved them as their own soul. And therefore *Alexander the false Prophet*, in imitation (I make no question) of these holy brethren, did entertain all his followers with a kiss; and those that were admitted to a near communication with him, were called οἱ ἐντὸς τοῦ φιλήματος, *They within*

Cyril. Hierosol. Myst. 5.

1 Sam. 18. 1.

Lucian in Pseudomant.

in

in the Kiſs. There are ſeveral places I obſerve in holy Writ, where this kind of ſalutation is joyned with weeping, *Gen.* 29. 11. *Gen.* 33. 4. *Gen.* 45. 15. Whereby the Scripture expreſſeth ſuch a joy at each others ſight, that it ſtopt all paſſages for the preſent, but the eyes and tears told that which the mouth could not yet ſpeak but by a kiſs. And in one place this ſalutation goes under the Name of *falling on the neck* (Gen 46. 29.) which denotes the Ardency of their embraces, and that they hanged on each others lips, as if they were loth to be *two* any more. But beſide all this, it muſt be marked, that the kiſs was uſually accompanied with ſome form of Benediction or Prayer for their welfare; which plainly appears in the ſalutations of two treacherous perſons *Joab* and *Judas*, 2 *Sam.* 20. 9. *Matth.* 26. 49. the one of which ſaith, *Art thou in health my brother?* (i. e. I pray thou mayeſt be, as I hope thou art, *&c.*) and the other, χαῖρε ῥαββὶ *All hail Maſter.* From all which we may be well aſſured, That theſe Chriſtian embraces did only melt them into tears, and not inflame them into any diſtempered heats; that they did only ſhew their dear affection, and heartily pray to God that *all Peace might be with them*, i.e. that all proſperity and happineſs might be their portion,

2. The

2. The first Christians having the Blood of Christ as yet warm upon their hearts, burnt with such Charity to each other, that they instituted frequent Feasts, which they concluded with the Sacrament of Christs Body and Blood. At this sacred Meal the poor were feasted together with the rich, upon those offerings which the rich had made. And they sate down as it hapned, without any distinction, either in higher or lower forms, to shew that they looked on themselves as equals in Christ, and fellow-heirs of the same promise. These Feasts were called Ἀγάπαι, Feasts of Love or Charity, and are mentioned in *S. Jude ver.* 14. and by *S. Peter*, 2 Pet. 2. 13. So denominated they were, as *Anastasius Sinaita* will have it, from their end and purpose; which was ἄγειν τὸ πᾶν εἰς ὁμόνοιαν καὶ ἑνότητα, to draw all together to an unity and agreement. *Tertullian* gives a better reason, but tending to the same sence: *Our Supper* (saith he) *carries its reason in its Name*, for *Agapæ* signifies *love* in the Greek Language. We find no Divine Institution for these Entertainments, yet they have (as a Learned man speaks) * Divine Toleration. And they had a good beginning, though in process of time they nourished disorders. In the first simplicity they fed the soul as well as

Cœna nostra de nomine rationem sui ostendit. Vocatur ἀγάπη id quod dilectio penes Græcos est. Tert. *in Apol.*

* *Montag.* against *Selden.*

as the body. Charity was the beſt part of the Meal; and the gueſts were refreſhed with nothing ſo much, as to ſee all their differences here buried. Which made good men ſtill commend them after they were abuſed, as they began to be in the Apoſtles days. For the gluttony of ſome could not hinder, but that τὸ ὄντι (as *Clem. Alex.* ſpeaks) *in truth the Agape was an heavenly repaſt, a rational banquet; which covered all things, ſuffered all things, hoped all things, and could never fail*, becauſe it was the beginning of the feaſt in the Kingdom of Heaven. It was in it ſelf, as he goes on, χρῆμα καθαρὸν καὶ θεοῦ ἄξιον, *a pure thing and worthy of God: for the very buſineſs of it was, a communication of their good things to the needy.* And therefore the Council of *Gangra* (can. 11.) anathematizes thoſe who deſpiſed the faithful that were wont ποιεῖν ἀγάπας to make theſe feaſts, and in honor of our Lord to call their brethren to them; and thoſe who would not communicate at ſuch meetings. For the end of them they knew was holy and good; in honour of our Lord (as the Council ſpeaks) for the comfort of their poor brethren. And therefore when they began to be left off, as they did in *Juſtin Martyrs* days (about the year 160) as far as one can gueſs by his Apology, they diſpoſed the offer- *l. 2. Pædag. c. 1.*

offerings more advantagiously into a common Bank for the poor and distressed persons. For they were not like men now that take away abuses, and save their money; but they reformed the mispence of that Charity which they still continued. And therefore those *Agapæ* which after-Authors mention, were but rarely celebrated; on their Birth or Marriage days, or at their Funeral Obsequies; whence a *dole* is at this day used to be given to poor people. But they were so approved of in the Apostles days, that the phrase of *breaking bread* in the New-Testament seems to have reference to this whole Feast, and not only to receiving the Sacrament of the Lords Supper. For so the phrase is used among the *Hebrews* for a Feast; and in the *Acts of the Apostles*, cap. 27. 35. *Saint Paul* is said to take bread, and give thanks, and break it, which was not a celebration of the Eucharist, but a common meal, together with the passengers in the same ship. And in like sence the Κυριακὸν δεῖπνον *the Lords Supper* is to be understood, for the whole Feast including both the *Agapæ*, and the Eucharist also, being so immediately joyned together. Whence it is that *Tertullian* calls the feast of Charity *Convivium Dominicum*, and *Convivium Dei*. And *Ignatius* speaking

1 Cor. 11. 20.

l. 2. *ad uxorem. c.* 4. & 8.

ing of this under the name of δοχὴν ἐπιτελεῖν, *to make an entertainment*, ſaith they ſhould never do it χωρὶς τοῦ ἐπισκόπου, *without the Biſhop or Overſeer of the Congregation.* And the reaſon ſure was, becauſe this Sacrament was always joyned with that Feaſt, and both underſtod by one name; which Sacrament none might celebrate without the preſence of him that was appointed by God to bleſs and ſanctifie the offerings that were brought. *Epiſt. ad Smyrn.*

So Mr. *Thorndike* teſtifies, That he finds in a MS. (expounding divers Greek words of the Bible) this gloſs, Κυριακὸν δεῖπνον, τὸ ἐν ἐκκλησίᾳ δεῖπνον, *The Lords Supper, is to dine in the Church.* This common Entertainment being made for poor and rich, out of the ſtock of the Church from the offerings that were brought, the ſeven Deacons were firſt appointed to attend upon the making of this proviſion, and relieving the poor otherwiſe, which the Apoſtles had not leiſure for to mind; as you may read, *Acts 6. 2.* Where by διακονεῖν τραπέζαις, *ſerving Tables*, we cannot well underſtand any other thing than providing for the poor this Table at the Feaſts of Charity, which maintained a ſingular love and kindneſs among them all. So great a kindneſs it was that hereby was nouriſhed, that the Heathens Review of Rights of the Church.

thens could not but take notice of it, as inviting many to be Christians. You shall find, saith *Julian*, among the *Galileans*, (by which name they called Christians) τὴν λεγομένην παρ' αὐτοῖς ἀγάπην καὶ ὑποδοχὴν καὶ διακονίαν τραπέζων, their *Feast of Love, which they call Agapæ, their entertainment, and their serving of Tables*, which draws many to their Religion. And this is the great thing which the Apostle reproves the *Corinthians* for, that though the Sacrament and this feast were appointed to preserve love, yet they rudely abused them to the very contrary end.

In Frag.

The Gloss of *Oecumenius* (if it be perused) will make this very clear. *When you come together* (saith the Apostle, 1 *Cor.* 11. 20.) *into one place, This is not to eat the Lords Supper*, &c. *i.e.* Your very coming together signifies love, but it doth not work it; for whereas you should have a common Table (as our Lords was) you make it your own pleasure, and exclude the poor from it. But I will tell you what the Lord delivered to me, that he in the night he was betrayed entertained not only his holy Disciples, but even the Traitor *Judas*, that wicked enemy of his, at his Table; and how dare you therefore refuse the poor, and exclude them from your Feasts. Or thus:

ἡ μὲν σύνοδος ὀφήσιν, ἀγάπην ἐνδείκνυται, πλὴν οὐ παραιοῦται, &c.

If

If the Lord gave both to poor and rich his Body and Blood, dareſt thou ſeparate any from thy table, and caſt a ſcorn upon them? If he gave thanks who delivered and divided his own Body, ſhalt not thou thankfully, and with the greateſt joy, make the poor thy companions and gueſts at the things that are given from him to thee, *&c.* I tell you once more (*ver.* 27.) that whoſoever eats and drinks in this unworthy and baſe faſhion, contemning the poor for whoſe ſakes you meet together, he is guilty of Chriſts Body and Blood, and doth the greateſt diſhonour unto them by handling them with ſuch impure hands. And at laſt (*v.* 33, 34.) he adviſeth them, that they would ſtay one for another; and if through hunger they could not well expect long, he bids them eat at home, and not come together for condemnation. Upon which words the ſame Author thus gloſſeth: 'You come 'together to the Supper for love; and if 'that be in your hearts, you had better take 'a refection at home, than by caſting a 'contempt upon your brethren, ſhew that 'you have no love at all.

It is very likely alſo, That firſt from theſe Feaſts they ſent portions to thoſe that were abſent, to teſtifie their love unto them (certain it is, that from hence the Mar-

Martyrs in prison received relief, as *Tertullian* well tells us) and so afterward the custom grew to send from the Eucharist some of the blessed bread to those that could not come unto their assemblies. So *Justin* saith, That τοῖς δὲ παροῦσιν ἀποφέρουσιν, *they carry away some part to those that are not present.* Which I suppose arose in imitation of the Jewish manners, who in their Feasts sent portions one to another, that they might more express their friendship which they desired to continue. The Heathens likewise were not strangers to this custom, as one example out of many will bear sufficient witness: When *Agesilaus* offered his εὐαγγέλια, *sacrifices for glad tydings of a victory,* he sent pieces of the flesh to his friends, that he might make them partakers in his joys. All which I mention only for this end, that we may see how desirous they were, in the beginning of our Religion, to keep up a mutual charity as the greatest honour of it, which made them omit no custom that had been obliging among the Jews, if it might help to promote the love and unity of the Church.

Martyr. Dyp. 2.

Plut. in vit Agesilai.

3. Then they had their collections for the poor, which ensued their participation of Christs Body and Blood. This the Apostle

postle mentions, 1 *Cor.*16.1, 2. when he bids them on the first day of the week (when the mysteries were celebrated) to lay by something for the use of distressed Christians, which was the practice of other Churches. And *Justin Martyr's* words may be a good Comment upon that Text, when he saith, *After these things* (i. e. receiving the Sacrament) *we alway remember one another of them, and* οἱ ἔχοντες, τοῖς λειπομένοις πᾶσιν ἐπικουροῦμεν, *&c. They that have, do help those that want, every man giving* κατὰ προαίρεσιν αὐτοῦ, *according as he himself thinks fit to do. And that which is gathered is laid in the hands of the President* (i. e. *the chief Minister*) *wherewith he helps the Orphans and Widows, relieves those that are sick, or in prison, and those that travel, & all strangers; and to be short, he is the* Curator *of all that are in need.* You may perceive likewise by the Apostles words, that their charity was no less large than the world; and that it was not impaled in a particular Church, but did stretch its hands to the farthest parts, by sending relief to *Jerusalem*, from whence the Gospel came unto them. But besides these, there were other offerings (as we call them at this day) which the people brought both for the celebrating of the Eucharist, and

καὶ ἀπὸ τῆς ἡμέρας αὐτῆς ἐπὶ ἐλεημοσύνην προτρεπόμενος, τῶν ἐν αὐτῇ μυστηρίων ὑπομιμνήσκων, *Oecum. in loc. Apolog.* 2.

Dionys. Petav. diatrib. in Synes. c. 3.

maintenance of the Ministers of the Gospel. These gifts (as an Adversary confesseth) were called *Sacrifices*, though coming from the hands of the people. Whence it is that *S. Cyprian* chides the rich people, that they threw nothing into the Corban: and came into Gods house *sine sacrificio*, without a sacrifice; yea did eat part of that sacrifice which the poor had offered. With these sacrifices the Apostle saith that God is well pleased, and they that did offer them did it to testifie their love to God who had given them such good things, and their love to their Brethren, who they desired should share with them in Gods blessings. They were both a piece of Gods worship, and gave glory to him, (*Psal. 96. 8.*) and likewise a piece of great charity that made others glorifie his Name. By these and all other ways they expressed such an affection, that it was the talk of the Heathens, and that whereby they were known by all men to be his Disciples. And therefore when *Diogenetus* sent to *Justin Martyr*, to know something more particularly concerning the Christian way, he enquires not only, what God they trust in, and how they worship him, and what makes them contemn the world and despise death, *&c.* but also τίνα τὴν φιλοστοργίαν ἔχουσι πρὸς ἀλλήλους,

L. de Opere Eleemos.

It was accounted a favour to be admitted to the offertory, *i. e.* to have their money accepted which they gave to the poor. And it was a punishment to communicate χωρὶς προσφορᾶς without offering; as a perfect communion was called κοινωνα μετ προσφορᾶς a communion with offering. *Petavius.* lb. *Epist. ad Diog.*

what

what was that their dear affection which they did bear unto each other? This was more famed in the world than the noble band of lovers that died at each others ſide, & were ready to receive thoſe wounds into their own bodies, which were dealt to their companions. For they did not only impart their goods, but their own ſelves, and were prepared to lay down their lives for the Brethren. And if the relief they beſtowed on each other were like incenſe and ſacrifices to God (*Phil.*4. 18.) then the giving of themſelves was ſomething like the love of Chriſt, and too great a charity to be reſembled to any thing but his ſacrifice.

4. And there was another thing that was ſometime in uſe, which teſtified their love to all Chriſtians throughout the World. One Church ſent a loaf of bread to another, as a token of their conſent in faith, and their conſort in affection; which they that received might conſecrate (if they thought good) and uſe at the miniſtration of the Sacrament, & thereby teſtifie their union with the reſt of the body of Chriſt that were diſtant from them. So *Paulinus* wrote to *S. Aug. Panem unum quem unanimitatis indicio miſimus charitatis tuæ, rogamus ut accipiendo benedicas*; i. e. That *Aug. Epiſt.* 31.

loaf of bread which I sent to your kindness as a token of our unanimity, I beseech you to receive and bless. Such ways did those holy men study and devise to engage themselves to each other, and represent the brotherly kindness that was between them.

Beside all this, the present Greek Church (and I know not how ancient such a custom is) do in express words (when they are at the Communion) profess charity to all men, even to their enemies, and make a solemn declaration of the love that is in their hearts, before the whole Assembly of Gods people. For so *Christoph. Angelus* relates, That when they go up to the holy man for to receive, they turn themselves first to the West, and then to the South, and next to the North, and say to the brethren that stand on all sides, συγχωρήσετε χειστιανοὶ: Christians, we pray you pardon us all our offences either in word or deed. And they all answer again when they are thus spoken unto, ὁ θεὸς συγχωρήσῃ σε, Brother, God grant thee his pardon. This Petition they make unto the Company upon their knees, and seldom were any so wicked, as to dismiss them unpardoned; if they did, then were they themselves excluded from communion.

De rit. Eccles. Gr. cap. 24.

We

We muſt think then when we approach to this heavenly banquet, that we are about to remember the deareſt love that ever was, and to engage our ſelves in the greateſt affection and ſtricteſt friendſhip that can be in any hearts unto each other. We muſt think that we enter into a mutual covenant with our brethren, by eating of the ſame bread, and drinking of the ſame cup. And we muſt reſolve never to fall out any more, much leſs to hate, malign, or do deſpight and injuries to one another; but to live more than ever in the peace of God, by a brotherly unity and affection. Let us think it as unnatural after ſuch an union to fall out, as for the hands to ſcratch the face, or any one member to beat and tear the other in pieces.

And if there be any thing hitherto treated of in this diſcourſe, which men cannot or will not underſtand to be meant by this Sacrament, yet let us all apprehend that it is a bond of charity, and doth engage us not to quarrel about ſuch things. For it is a great policy of the Devil, to make that a bone of contention, which ſhould be the Bread of Love and Peace. It was intended to be a conteſſeration and union of Chriſtian Societies to God, and with one another; but mens *evil taking of it* (as One well

saith) *divides us from God, and the evil understanding of it divides us one from another.* Thus much notwithstanding the weakest mind may conceive, that it is a feast of love; and it is not weakness, but wilfulness, not shortness of understanding, but perverseness of heart that makes men senseless in this particular. And therefore let us use one another as friends, and think our hands and tongues, and our very hearts are bound with cords of Love, which we cannot break without apparent violence to our selves. Remember always that a Rupture in this Sacred Bond of brotherly Love, doth disunite us likewise from our Lord himself. For there are not two cups whereof we drink at his Supper, the one containing the Love of Christ, the other the Love of our brethren; but we drink both at one draught, & engage to both at one breath. So that he who unties the one knot, at the same time dissolves the other, according as
1 Joh. 4.8. the beloved Disciple speaks, *He that loves not, knows not God, for God is love.*

Con-

Concluſion.

WHen I conſider all theſe admirable uſes of this holy food, I do not wonder if ſome devout perſons in the elder times, out of an exceſs of love, did *by their daily bread* (which we petition for in the Lords Prayer) underſtand this divine bread; & ſo out of a ſpiritual hunger and a forwardneſs of affection, did eat of it every day. For you ſee that herein we commemorate both to God and man the death of Chriſt; we publiſh it to the world, and plead with God in our own behalf and others. Than this we have nothing more prevalent, ſo that our hearts begin (while we are commemorating of it) to burn with heavenly fires; and our tongues here taſt ſuch things, that make them ſing the praiſes of Angels. We ſeal Indentures between God and us. We give entertainment to our Lord Chriſt, and let him into our hearts; yea, we profeſs to all the world that we are of his Religion and Communion. We are confirmed likewiſe in his favour: he opens unto us his very heart; he lets us into his ſecrets, and knits us unto himſelf with a more inſeparable affection. We likewiſe aſſociate our

selves with the Disciples of our Lord, and make a firmer League of a holy friendship with them. All which may well make us say with the Disciples, *Lord, evermore give us this bread.* But though it be so desirable to feed always on such sweetness, yet you cannot but discern, that this is a business that requires the greatest intention of our mind, and the strongest affections of our heart, and lays the most weighty engagements upon us for our eternal good; and therefore must be well understood, and solemnly performed in our approaches to it.

For which cause, before I direct your Addresses to this Table (which is the next thing to be done, having opened to you the secrets of it) I will observe to you these two things for a conclusion of this part of my discourse. The one, to quicken our appetite that you may feed heartily: The other, to guide your minds, that you may not feed upon shadows.

1. This must needs be the most nourishing and strengthning food of all others that a Christian hath, because there are so many ends and purposes to which it serves. It feeds all our Graces at once (as you shall hereafter see) and it sends a nourishment (and that most plentiful and copious) to every part,

part. It increaſes our love to God, and our love to man, which is the ſum of all our duty. It engageth us in the moſt ſacred bands, by the dying of Chriſt, by his deareſt love, by all the bleſſings which he hath beſtowed, to do that duty, and faithfully perform it. It is a little Epitomie of the whole Goſpel, for it ſhews what God will do for us, and what we muſt do for him; and it affords ſtrength unto us for to do it. And therefore it is called the New-Teſtament or Covenant in his blood, becauſe here the whole New Covenant is repreſented; God giving his Son and all bleſſings unto us, and we giving of our ſelves and our beſt ſervice unto him, as hath been already diſcourſed. By this God ſets to his Seal, that all things contained in the Covenant ſhall be done for us; and we alſo ſet to our ſeal, and openly profeſs our ſelves to belong to the Covenant, and that we eſteem and highly value all thoſe bleſſings, and will do any thing for to obtain them.

Now who would not long for ſuch a food that will ſatisfie our whole deſire? Who would refuſe an invitation to that Table where all things are in one diſh (if I may ſo ſpeak) and God and man meet together in one Bread and one Cup? But I doubt I may add, Who is there that would

not

not have all these things, so that this Bread and Wine without any labour will convey them unto him? And therefore I must give you another short information, which was the second thing that I promised, and that is this.

2. This copious Food doth not nourish us, without some actions of our own; even such as I have already mentioned in this Discourse. It doth not feed us in a natural, but in a moral and spiritual manner. It refresheth us by our consideration, by our faith, our love, our prayers, our covenanting and thanksgiving. But all the cunning in the world will not draw a drop of blood out of it without these; no, it draws out the blood of our souls, and wasts our strengths by a careless and prophane eating of it. The Papists talk of great things that their Priests give in this Sacrament by their power, and they would make the world believe, that they communicate more than we can do: But we must solemnly aver, *That our Ministry conveighs as great things as they speak of, only men must do something more of the work themselves.* We pretend not indeed to send wicked men to Heaven with a word; but we can help the thoughts and affections of all pious souls, as much as they with all their skill and power. Nay, if the peo-

people do nothing, we give them more than they; for they feed them with hungry accidents, they give them a bit of quantity, and a cup of colours; yea the Laity have not ſo much as a ſip of theſe figures; whereas the worſt man among us hath at leaſt Bread and Wine: ſo that the beſt among us enjoy as much in effect and vertue as they can pretend unto, and the worſt (by their own confeſſion) enjoy much more. But the truth of it is, that men have heightned theſe things to ſuch incomprehenſible myſteries, becauſe *they* would do nothing, and *theſe* ſhould do all. They have advanced theſe ſacred Rites of Chriſts appointment, into a degree of vertue beyond all his other commands; that ſo by theſe eaſie and facile rites of Baptiſm and the Lords Supper, men might go to Heaven by a compendious manner of doing little or nothing towards their ſalvation. And they have not left theſe Rites as naked as Chriſt brought them into the world, but they have changed the manner of their obſervance, and cloathed them in a great many ſtrange dreſſes; leſt the genuine ſimplicity of them ſhould reprove their falſe hopes which they conceive from them. They could never put men ſo ſoon into Heaven, nor get ſo much money, as they do by the bargain, if they did not

not make men believe greater things of this Sacrament, than of all the eternal Laws of Christ; and they could not make men believe so much more of it, if they did not transform it from its native simplicity, into an uncouth mystery. These two things, the love of mens lusts, and the love of the world, have made men stretch these things so far, as to defie all reason, to damn all those that will not speak nonsence, and to send those to hell (though of never so holy lives) that will not discredit their eyes and ears. What strange things will men believe and do, so that they can but believe contrary to the Gospel? They hope to go to Heaven they know not how; by the Magick of words, and by the secret efficacy of a Religion that they do not understand, and this makes them willing to entertain such Doctrines. And then others have a respect to their own interest (and having little else to support their greatness) would be reverenced and esteemed for their extraordinary power in making the body of Christ, and that makes them willing to maintain them. So the Author of the History of the Council of *Trent*, saith very truly, *When men began to place Heaven below Earth, good institutions were said to be corruptions only tolerated by Antiquity;* L. 6.

and

and abuſes brought in afterwards, were canonized for perfect corrections. But we willingly acknowledge that we have no power to ſave men without themſelves. We celebrate no ſuch Myſteries that ſhall convey the wicked to Heaven. We cannot deliver thoſe that are dead from their pain and torment, who whilſt they lived made little reckoning either of this or any other Divine Command. No, we proclaim to All men, that this food muſt nouriſh us by our own ſtomachs; that it affords ſtrength by the vital operations of our own ſouls. And if we our ſelves will do what God requires of us, then we ſhall find it as full of vertue as we can deſire, and it will be a means to put us in Heaven while we remain here upon the earth. Sometimes they will needs blame us as doing too little, and denying the uſe of good works; but this is ſuch a falſity, that we call for more of mens labour than they ſeem to make neceſſary, and profeſs that we hope not by any power of ours to do them good, without the exerciſe of their own powers. And therefore let us put forth a lively faith, let us heartily covenant with our Lord, let us make a ſincere profeſſion of our Religion, and exerciſe ſuch other acts as I have been treating of; and ſo will this Feaſt be of

great force, and full of efficacy to our souls health.

And that you may feed with an appetite, and hereby get an encrease in strength, it is necessary that I next of all direct your Addresses to Gods Table, and shew how you should prepare your selves to be his worthy Guests; and that shall be the Subject of the following Discourse.

Mensa

Menſa Myſtica.

SECT. II.

CHAP. VII.

An Introduction to the Diſcourſe about preparation to the Lords Table. Wherein thoſe words of the Pſalmiſt, XCIII. 5. *are opened.*

IT is a known ſaying of the Pſalmiſt, *Holineſs becomes thy Houſe, O Lord, for ever.* The corner-ſtone upon which that Affirmation is built, is no other but this, That *God is eſſentially holy.* And that is a truth which hath ſuch a foundation in our natural underſtanding, a notion that ſprings ſo clearly from every mans mind, that all the deductions and conſequents that flow from it, muſt needs be evident, and find no reſiſtance but onely from

from the wills and perverſe affections of men.

If we conſider therefore with our ſelves a while, and look upon him that dwells in pure light, we ſhall ſoon be perſwaded that they ought to be holy that approach near to him, that no prophane foot ought to tread in his Sanctuary, and that an unhallowed mind cannot be the Temple where he ſhould dwell. A ſhort explanation of the Pſalmiſts words will make it manifeſt that our minds do rightly perſwade us, when we ſo conclude. The houſe of God (which he ſpeaks of) was the Temple at *Jeruſalem*, where God was worſhipped; into one part of which none but the High Prieſt might enter, and that but once a year, being void of Legal uncleanneſs. Into a ſecond the Prieſts only might approach for to miniſter, but not without the like ſtate of purity. And the people who were admitted into the courts of Gods houſe, could not be accepted to feaſt with God (as you have heard) unleſs their offering was without blemiſh, and they themſelves at that time free from any pollutions which their Law prohibited. Which to any wiſe man muſt ſignifie thus much; *that God is greatly to be feared in the Aſſembly of his Saints; and to be had in reverence of all that are about him*: and that nothing becomes

Pſ. 89. 7.

comes his preſence but what is ſeparated from the world, and cleanſed from carnal affections.

And ſo *Plutarch* (a grave Heathen,) tells us that into ſome ancient Temples none might come *with any money or weapons about them*, but were at their firſt entrance to lay them down at the doors, and ſo approach unto the Altars. This was to ſignifie not only their *poverty and weakneſs*, and that they looked upon themſelves as deſtitute of all ſuccour except divine; but *their contempt of the world alſo*, and their forſaking of all earthly things, that they might be fit for divine converſes. *Cunæus* I think hath moſt happily conjectured, that the Temple which he ſpeaks of, was no other than the Houſe of God at *Jeruſalem*. For *no man* (ſaith *Maimon.*) *might come* להרהכיח *into the mountain of the Houſe with a ſtaff, or with his ſhooes, with his purſe or wallet, or ſuch like things.* Which ſurely was ſignificant of their diveſting themſelves of all earthly things, and laying aſide all employments and worldly thoughts, that they might preſent themſelves naked and ſimple, pure and holy before the God of holineſs, who alway ſaid to his people (both under the Law and Goſpel) (*be ye holy, for I am holy.* This is a truth atteſted

In Polit. præcept.

L. 2. *de reb. pub. Heb.* cap. 12.

Rev. 11. 14

1 Pet. 1. 16

ſo much unto by Heathens, that I may be confident I ſaid true, when I affirmed it to be the iſſue of a firſt notion, that *they ſhould be holy perſons who converſe with a holy God.* Whoſoever thinks otherwiſe, κατ' αὐτὸ τοῦτο πρῶτον οὐχ ὅσιός ἐστιν, ſaith a grave Author, is by this very thought (if there were nothing elſe) an unholy perſon. And it is ſtill ingrafted ſo much in every mans mind, that none will venture to make any of the more ſolemn addreſſes to God, but they think of ſome repentance, and purgation, of ſome more devout diſpoſition of mind, how unholy ſoever the reſt of their lives have been.

Dion. καδ δύναμιν δ' ἔρδει ἱερὰ ἀθανατοῖσι θεοῖσι Ἁγνῶς καὶ καθαρῶς. *Heſiod. l.1.* ἔργ. ἁγνῶς i.e. ἔξω ἀσελγείας, ἀδικίας, ἐμπαθείας: &c. καθαρῶς, i.e. σὺν νεοπλυνεῖ ἠσθῆτι καὶ ὀργάνοις καθαροῖς, &c. Moſchopul. & Proclum.

Now though the Pſalmiſt intend more than a fit of Religion, and cannot be thought to mean ſo little as a holineſs that hath only its ſet & appointed times, its new Moons and ſolemn aſſemblies, or in our phraſe, the monthly Communions and the weekly Sabbaths; yet it may juſtly be asked, whether beſides thoſe two things I have already mentioned (*viz.* The holineſs of God, and the conſtant holineſs of [illegible] converſe with him) there be not alſo

alſo a third included in them, which is, that at ſome times we are ingaged to a higher degree of holineſs, and ought more ſolemnly and religiouſly to purifie and cleanſe our ſelves?

Are we not to raiſe up our hearts to a greater fervour in devotion, to ſearch our ſelves more curiouſly, and caſt out all the leaven when we come near to God in the higheſt duties of our Religion? Or, in ſhort, it may be asked, Whether we are not to uſe a greater preparation, and bring a greater holineſs to Gods Table, than at other times, when we approach to him in other duties? I ſhall not certainly determine how far the Pſalmiſts words do favour ſuch an aſſertion, that there ought to be a greater regard to our ſelves when we go to the houſe of God than at other times; But I ſhall endeavour to illuſtrate all the truth that is in it, and in the former alſo in theſe following Propoſitions.

CHAP. VIII.

This Word PREPARATION is to be understood with caution. Not a little time required for it. An holy Life is the best Preparation. For it ought to be our constant employment to do Gods will. Which consists of actions of divers sorts. Some of which have a more particular respect to God.

ONly let it be premised, that it is my design so to state this matter *of Preparation*, that we may come to Gods Table in a very reverend manner, and yet not use him unreverently at other times. A great deal of care is to be used when we go to feast with the King of Heaven; but that is not the greatest, much less all the care of a Christian. If God prepare a Supper, we should prepare our selves to be fit guests (so much is resolved upon by all) the only danger is, lest we do not think this preparation looks so far back as really it doth. I like *Thales* his resolution very well which we meet withal in *Plutarch*, Καθάπερ ἑστιάσαντός ἐστι τις παρασκευὴ καὶ δειπνήσαντος εἶναι. As *he that* enter-

In Sept. Sap. Conviv.

entertains us at a feaſt makes *great* preparation for us *before-hand*, ſo *ſhould* they prepare themſelves *who* are invited to the feaſt. And the *Sybarites* (he ſaith) were wont to invite their women a year before the feaſt was, that they might at leiſure prepare themſelves with good apparel and brave ornaments, *&c.* to come unto it. But truly, ſaith he, in my judgment, there is need of a great deal more time, to fit one for to feaſt in ſuch a manner as he ought, than this comes to. The manner and carriage are to be rightly formed; his mind is to be apparelled, and his ſoul trimmed with brave notions, that his behaviour may be handſomely compoſed. Now it is far more hard to adorn the mind, than to adorn the body; to get a deportment befitting our ſelves, than to appear richly and gaily clad. And therefore longer time than a year will be required to dreſs up a mans ſelf for to feaſt like a wiſe man or a Philoſopher, even ſo much, till we can τῷ ἤθει εὐξευρεῖν τὸν πρέποντα κόσμον, get a becoming converſation, and find out thoſe Ornaments that ſute beſt with a vertuous life. What he ſaith in that matter is but my very ſence in the thing we are treating of. God makes an invitation, and calls us to his board; we muſt therefore trim up our ſelves to meet

πρὸ ἐνιαυτοῦ τὰς κλήσεις ποιοῦνται τῶν γυναικῶν.

the bridegroom of our ſouls. But this preparation is not ſuch a buſineſs that can have any ſet quantity of time allotted wherein to make it (as of a month, a year, or the like ſpace) but ſo much is neceſſary as will compoſe our ſouls to the image of Chriſt, and make us fit company for ſo holy a God. It is not the waſhing our cloaths a little before, the ſprucing up of our ſouls (as I may ſay) and the putting on a fine and demure behaviour when we come thither, though we be never ſo filthy and ragged at other times: But *a holy life is the true time for preparing* our ſouls to be Gods gueſts. Whatſoever care and exactneſs we uſe, and whatſoever extraordinary ornaments we put on immediately before our approaches to him; yet that a conſtant good behaviour towards God and man is the main thing we are to look after, is the ſum of what I have to ſay in the following particulars.

I. The firſt of which I have already begun, and it is nothing but this, *That holineſs is to be a Chriſtians conſtant employment, and the great buſineſs of his life.* It is not a quality of which we have uſe only at certain times, nor is it a ſtrictneſs at ſome ſeaſons that gets us a liberty in the reſt of our lives to be looſe and careleſs; nor a ſolitary retiredneſs now and then, that

ſhall

ſhall make an amends for all our wandrings: But it is a walking with God, a patient running of the race which he hath ſet us, and a daily dying unto the world, inſomuch that the Apoſtle ſaith, we muſt be *holy in all maner of converſation.* We are not to put on the Lord Jeſus as we do a cloak which we throw off at our pleaſure, and again caſt about us when there is occaſion; but as we do our inner garment which we never go without, nor lay aſide, no not when we have none in company but our ſelves. 1 Pet. 1. 15.

Our Religion is not the feaſt of unleavened bread which the Jews obſerved but for *ſeven* days; except you take the number *ſeven* to denote perfection, and to be a token that they ſhould rejoyce always in a conſtant courſe of holineſs before God. And in this ſenſe I confeſs the Apoſtle is pleaſed to call our life *a feaſt of unleavened bread*, which he bids us obſerve now that Chriſt our Paſſeover is ſacrificed for us, but without any limitation of time, becauſe it is to laſt always. And the reaſon of it is, becauſe Chriſtians themſelves are become ἄζυμοι unleavened (ver. 7.) *i. e.* they are ſeparated by their profeſſion from the wickedneſs wherein formerly they lived, and therefore were to be made νέον φύραμα a new maſs or lump, that ſhould never admit 1 Cor. 5. 7. 8.

mit of any of the old prophane mixtures that formerly had defiled their hearts and lives. We are not only to make a ſolemn ſtir againſt a Sacrament, and then light candles to ſearch for the old leaven that it may be thrown out; but being by Chriſt become unleavened, we are conſtantly to maintain ſuch a light ſhining in our hearts, that not we may live, but Chriſt may live in us, and the life that we lead may be by faith of the Son of God. Before a great feſtival the worſt of Heathens had their *Votivæ noctes, their ſevere and pure nights* (as their Authors call them) ten of which together uſed to precede the feaſt of *Iſis*, in which time (as if they had imitated the command to *Iſrael* when the Law was given, *Exod.* 19. 15.) they abſtained from the moſt lawful enjoyments and chaſte embraces. But what an heatheniſh life notwithſtanding was, you all know, or elſe the Apoſtle will tell you, 1 *Pet.* 4. 3. *They walked in laſciviouſneſs*, luſts, exceſs of *wine*, *revellings*, *banquetings*, *abominable Idolatries*. And therefore their own ſober Authors reproved this great folly, of thinking holineſs and purity *to be the actions of a few days, and not* the courſe *of a mans life*. An illuſtrious place there is in *Demoſthenes* to this purpoſe, which I cannot but mention, becauſe it will teſtifie ſo much

Orat. in Timocr.

againſt

againſt the Chriſtian world. 'Before men 'come (ſaith he) to their holy offices, 'they abſtain for a certain number of days 'from all filthineſs and vile actions; where-'as they who go about holy things, ſhould 'not only for ſome ſpace of time, ἀλλὰ 'τὸν ὅλον βίον ἡγνικέναι τοιούτων ὑπομνημάτων, but 'for their whole life have purified them-'ſelves of ſuch kind of practices. Hear O Chriſtian what an Heathen ſaith, and pleaſe not thy ſelf in thy ſeparate and ſtrict devotion before thou comeſt to the Table of the Lord, or againſt an holy time. But think *that every day is to be holy to the Lord, though every action in the day be not equally holy.* Learn not only τακτὸν ἡμέρων ἀριθμὸν ἁγνεύειν, (as his praſe is) to purifie thy ſelf for a ſet number of days, as if thou hadſt appointed or ordered ſo much time to be ſpent in holineſs, and ſo much in ſin; but to behave thy ſelf as if thou didſt account thy whole life an opportunity of ſerving God, and a ſeaſon of cleanſing thy ſelf from all that filthineſs which will not let thee ſee the face of God. When I think of the *Perſians* who (they ſay) every year had a feaſt wherein they deſtroyed all the Serpents that could be found, and then let them multiply as faſt as they would till the ſame ſolemnity returned again; It puts me

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in mind of the Religion that is moſt in faſhion among them that are named after Chriſt. They are very angry at the Devil and all his curſed brood, they are in ſome mood at a ſolemn feaſt, mightily incenſed againſt the old Serpent; but afterwards they patiently ſuffer him to take his reſt, and his luſts increaſe like the ſpawn of fiſhes without any conſiderable diſtaſte or oppoſition. Theſe men are as much miſtaken in the Chriſtian life, as they that miſtake a Serpent for an Eel, or a ſtone for
Phil. 1. 11. bread. God expects (and ſo he juſtly may) that we ſhould abound in all the fruits of righteouſneſs that are by Chriſt Jeſus to his
1 Pet. 1. 17. praiſe and glory, and that we ſhould paſs the time of our ſojourning here in fear, abſtain-
1 Pet. 2. 11 ing as pilgrims and ſtrangers from *fleſhly* luſts that war againſt the ſoul.

II. The ſecond thing that I would have obſerved is, *that this holineſs conſiſts of actions of divers ſorts*, and *is expreſſed in different manners*. It is diverſified not only by the objects about which it is imployed, but the ſtate of the ſubject therein it is will not permit that all the acts of it ſhould be of one kind and value. And therefore it was that I ſaid, the Actions of a holy life are not equal in their holineſs. Some of them reſpect God, others our neigh-

neighbours, and the reſt ourſelves; and all theſe we can do at ſome times with a better underſtanding and greater devotion, than at other times it is poſſible for us to do. For we begin this life of holineſs when we are baptized into the Chriſtian faith, and take upon us thoſe ſacred ingagements to be his ſervants.

We are ever after this under a religious tie and vow; and the next ſtep which we take to the diſcharge of it, is to be catechized and inſtructed in Chriſts Religion, which is all that a child is capable of. And then when we come to years of diſcretion, we are to advance ſtill forward to a ſerious profeſſion that we ſtand to our firſt Covenant, and will be true and faithful to our Lord. Now all our life after is but an aſſerting of our truth and ſincerity in this holy Covenant, and a making good our promiſe and oath wherein we have bound our ſelves. Which when we labour conſcientiouſly to perform, then do all the actions of our lives become holy. And ſo a man may be holy in his ſhop, by diligence and juſtice; and at his board by temperance, thankfulneſs, and ſending portions to the poor. A friendly, innocent and uſeflu converſation will make him holy abroad; and meditation and prayer mixed with the

the former, will make him ſo at home. Yea, prudence, and the ends of health and chearfulneſs will make his ſports and recreations, his ſleep and all ſuch actions to be holy, and not be reckoned among paſtimes, but the neceſſary ſeaſons of doing little or nothing, that afterward we may do ſomething and be worthily employed. As to the diſpoſition then of his heart, a Chriſtian is alway alike holy (becauſe he ſeriouſly deſires, intends and endeavours to be undefiled in all things) onely the matter about which he is neceſſarily employed will not bear it, that all his actions ſhould alway be alike excellent.

III. There is another thing likewiſe that muſt be confeſſed, That *though all actions of holineſs have a regard to God as they are parts of our obedience to his commands, yet ſome of them have a more particular reſpect to him, and are more induſtriouſly intended to his honour.* Though all holy actions look towards him; yet ſome of them are a looking him directly in the face. Though we may always ſit under his ſhadow with great delight, yet ſometimes we are under the light of his countenance it ſelf; his glory is to be alway our end, but ſometimes we are ſaid more particularly to glorifie his Name. As when we advance him highly in

in our own thoughts, or when we proclaim his excellencies to the world. When we pay our acknowledgments to him for bleſſings received, or wait on his bounty for things that we need. In brief, prayer and praiſes, meditation of him, and deſires after him, reading and hearing of his holy Word, with ſuch like actions, are of that ſort wherein we behold his face, and do more ſenſibly taſte of his goodneſs, and are both more ſatisfied with him as the greateſt ſweetneſs, and transformed into him as the pureſt beauty.

CHAP.

CHAP. IX.

Four things more are treated of, which open further the Nature of this Preparation. 1. *Thoſe actions which reſpect men or our ſelves, and thoſe which immediately reſpect God, are mutual Preparations each to other.* 2. *Of thoſe holy actions which reſpect God, ſome are neceſſary and others voluntary. Where there is a diſcourſe concerning praying without ceaſing.* 3. *One act of Religion is preparative to another.* 4. *And there are ſome other preparations requiſite to holy duties, beſides all theſe. By the mention of which, way is made for a more particular Diſcourſe concerning them.*

IV. NOw to draw nearer to the main ſcope of this diſcourſe; It muſt in the next place be conſidered, that *thoſe actions which reſpect men or our ſelves, and thoſe which immediately reſpect God, are mutual preparations each to other.* As an holy behaviour in the works of our calling, in our converſes with men, and in the uſe

uſe of Gods bleſſings, diſpoſe us unto prayer, meditation, and ſuch like duties: ſo prayer, *&c.* again requires them, and returns the kindneſs upon their own head, by their diſpoſing and preparing us to ſuch like holy deportment for the future in theſe matters. Theſe two are ἀδελφισμένα in an inſeparable brotherhood, like *Hippocrates* his twins, that grow or decay both together. Prayer makes a Chriſtian live holily, and a holy life makes us fit to pray fervently. And both the one and the other are not only parts of our duty which God commands, but inſtruments and helps to doing our duty. Such a combination there is between all the things that God requires, to make them eaſie and familiar, deſirable and pleaſant, and to make us intire and compleat, impartial and univerſal in our obedience to him. We cannot do one duty that he bids us, but the reſt become more eaſie to be done; nor love ſincerely one command, but the reſt will draw us unto their love. The holineſs of our converſation is it ſelf an invitation of God to our ſouls, much more when we ſecond it with the attractives of holy prayers and affectionate deſires: And both the ſweetneſs of ſuch converſes with God, and the power of his grace that is conſequent upon our hearty deſires,

deſires, will ingage and inable us to continue an holy converſation. As impurity brings us into familiarity with the Devil, ſo holineſs brings us into fellowſhip with God; and the happineſs of that is ſo great, that we ſhall not be tempted eaſily to leave it, but be excited to do all we can to maintain it. *Pſellus* I remember tells us, that the mad followers of *Manes*, and others frantickly and diabolically acted, uſed to eat the excrements of a man; and being asked the reaſon of it, they made no anſwer but this, that to thoſe that eat ſuch things φίλα γίνεσθαι καὶ προσήκοα τὰ δαιμόνια, *the ſpirits were made friendly and benevolent.* I am ſure the Devil delights in thoſe whoſe meat it is to ſatisfie their own impure deſires; and the very prayers of ſuch perſons are but a ſtrange charm or ſpell that have a force to hold them faſter in the Devils arms. While men pray with any affection to ſin, or with no diſaffection to it, they will but the more certainly continue in it; and never think of forſaking that which they hope their prayers have deſpoiled of all power to do them any harm. They think they have conjured out all the bitterneſs, all the ſting and the fire that is in ſin by that holy breath; and ſo they take the confidence to embrace and kiſs it as an harmleſs thing.

But

But a holy man (as I ſaid) is Gods delight, and he takes pleaſure in thoſe that fear him. And therefore all the Religious acts of a pious ſoul, make his ordinary Employments to be religious and pleaſing unto God; and they again have an influence upon his acts of Worſhip to make them more full of devotion and true fervour. As wicked actions do nouriſh in ſome moſt paſſionate prayers for forgiveneſs, and thoſe prayers they hope obtain leave for them to do wickedly upon no greater charge than to ask forgiveneſs: So good actions do beget in men a greater longing after the divine grace, and theſe deſires make them ſtill do well out of a hope to have more grace. When a good man lifts up his hands to God, he draws down God into his ſoul, that he may work with his hands that which is good in his employment; and he is not ſo buſie in that employment, that his hands ſhould grow ſo heavy or dirty by it, as to be unwilling or unfit to lift them up again to Heaven.

We are to look then after ſuch a demeanour, that we may be fit at all times when God ſhall give us an occaſion to wait upon him: our lives muſt be ſo framed, that one piece of them may well fit and fall in with another. And as it is with a Table or

ſome ſuch thing that is taken in pieces and disjoynted upon occaſion, but may preſently be ſet together, and all the parts will come into their proper places without much noiſe and trouble; So it ſhould be with our lives: though one piece of them be diſtant from another by reaſon of our various buſineſſes; yet when our neceſſities do require, we ſhould be able without much labour to joyn the moſt different parts together with the reſt, and not be forced to ſpend our time, to plain and ſmooth, and knock (as I may ſpeak) our hearts together, when we ſhould be in a holy frame, and be ſpending our time in the enjoyment of our greateſt good. I mean by all this, that our worldly employments muſt not hinder our Religion, but rather be a means to further and promote it; ſo that where they end, it may take its place, and fall in as if that room were prepared for it.

V. It is to be acknowledged, that *even of thoſe holy actions which reſpect God, ſome are neceſſary, and ſome voluntary*, i. e. ſome are of that nature, that unleſs we do them, we cannot be *Chriſtians*; but others of them will make us excellent. Some are ſo neceſſary that we cannot be ſaved unleſs we do them; others are aſpirations after a greater glory. Thoſe that are under an expreſs command, are indiſpenſibly neceſſary to our happineſs, and thoſe actions of

piety that are free and uncommanded, I look upon as ſecuring our happineſs, and without which we may be much in danger to neglect the moſt neceſſary. By theſe Acts which are *voluntary*, (that I may avoid all quarrel) I underſtand only the higher degrees of thoſe acts which are *neceſſary*, unto which I imagine that no man will take himſelf to be at all times abſolutely engaged. And yet if at ſome ſeaſons they be not performed, it may hazard our eſtate, though not certainly expoſe it to ruine. Such Free-will-offerings there were among the Jews, which were only larger expreſſions of their gratitude in the ſame things wherein at other times they did uſe to manifeſt it. And that they were a piece of Gods Worſhip and Service, though not particularly commanded by him, is apparent from the direction that God gives about them when they ſhould be brought unto him. But theſe Laws that God makes for their right and acceptable performance, do again ſhow, that he expected them from his friends, though he did not abſolutely enjoyn them. To pray then, or to meditate and give praiſe to God, are things of an unavoidable concernment: But by longer ſtudy and pains to raiſe our hearts to a greater intention of mind, to greater expreſſions of love, to higher and

more ſublime admirations, *&c.* is that which I call free, but yet fit at ſome ſeaſons. As it is in Almes-giving, ſo it is in theſe other holy duties. There ſeems to be a certain portion which we are bound to give to poor people, or elſe we defraud them of their due; but it is fit alſo that we ſhould enlarge our Charity beyond the bounds of meer neceſſity, leſt by being Niggards, at laſt we become Thieves, and by doing no more than is due, we be tempted ſometimes to do leſs. And ſo the Jews diſtinguiſhed Charity into two ſorts, one of which they called *Righteouſneſs*, which was exactly according to the Law of *Moſes*; and the other they called *Mercy* or Bounty, being above the proportion the Law required. According to which notion, he that performed the firſt ſort was named a *Juſt Man*; and he that performed the later was named *Good*. The Prieſts lived upon Gods Alms, and he aſſigned unto them a great part of that Maintenance which the Jews brought to him; and though I might give other inſtances of Charity, yet I ſhall chuſe to inſtance in one that concerned them, becauſe leſs obſerved. The Law required that they ſhould give the firſt-fruits of their Land unto the Prieſt as his receiver, *Numb.* 18. 12. *Deut.* 18. 4. Though the quantity of them be not there

there determined, yet becauſe *Ezekiel* ſaith (*Ezek.* 45.13.)that they ſhould offer *the ſixth part of an Ephah of an Homer*, their wiſe men have reſolved that they were bound to bring at leaſt a ſixtieth part to God for his Miniſters; for an Ephah isthe tenth part of an Homer. But notwithſtanding this, they account him but a covetous man that brought no more; and they called this a *Terumah* (or *Heave-offering*) of an evil eye. For thus *Maimon* writes, *A good eye*, (*i. e.* a liberal perſon) brings one part of forty, a *mean eye* (*i.e.* a man that hath ſome goodneſs) one of fifty; and *an evil eye* (*i. e.* a niggard) one of ſixty; leſs than which it was not lawful for him to give. Therefore the Son of *Syrach* thus exhorts, *Give the Lord his honour with a good eye*, and *diminiſh not the firſt-fruits of thy hand*, *i.e.* do not ſtint thy ſelf to a meer Legal righteouſneſs in giving God his firſt-fruits; however grudge not to give him ſo much as the Law requires. This Doctrine of theirs is a good rule for us to ſquare ſuch actions by. We muſt do what Juſtice requires, and give ſo much as we in conſcience think God abſolutely exacts of us, but we ſhould ſometimes extend our hand beyond that which the Scripture calls *righteouſneſs*, and by liberality come up to the degree of *good men*.

V. *Seld. Hiſt. of Tythes, cap.* 2. *Ainſw. in Numb.* 18.12.

Eccluſ. 3 8.

V.D. *Ham.* Sermon of Poor mans Tything.

Now we cannot well think that God requires a leſs portion of us than he did of the Jews, who once in three years gave a tythe to the poor; and therefore if any one will bind himſelf to a thirtieth part of his yearly encreaſe (which is the ſame with a triennial tythe) yet it will be fit that he make ſome free-will offerings, and not confine himſelf to ſuch a ſcantling, which he hath tied his hands unto, leſt he ſhould fall ſhort of them through his careleſneſs. And the one of theſe he looks upon as neceſſary, becauſe elſe he may be worſe than a Jew, yea than a Jew of an evil eye; and the other as a voluntary oblation to the honour of God, who doth for us not only more than we deſerve, but more than we deſire.

Acts 10. 2 So διὰ παντὸς is rendred by *continual.* Rom. 9. 2.

Now Prayer and ſuch like duties, may be drawn within the compaſs of the ſame reaſon. And ſince the Scripture tells us that we ſhould *pray alway*, Luke 18. 1. and that we ſhould pray *continually, or without ceaſing*, 1 Theſ. 5. 17. it is moſt neceſſary that there ſhould be ſome conſiderable portions of our time allotted to it. And though it be not ſaid in the Bible, how often in the day we ſhould be upon our knees; yet all good men (that I know or ever heard of) do think, that nothing leſs than a morning

ing and evening Worſhip can denominate prayer continual or without ceaſing. As the Lambs that were offered every morning and every evening throughout the year, were called in *Moſes* his Law *the continual burnt-offering*, Exod. 29.42. Numb. 28.3. So the offering unto God our Morning and Evening Sacrifices, even the calves of our lips, for what we want, and what we have received, may be called our *continual prayer*, which muſt be always joyned (according to the Apoſtle) with thankſgiving. From their practice we fetch the beſt explication of theſe expreſſions concerning prayer, that I know of; and ſo we may of ſuch things as I before mentioned, and many other alſo. Theſe ſolemn Addreſſes then we may by no means omit, but look upon our ſelves as neceſſarily bound unto them. And as among them there were two Lambs more offered upon the Sabbath day, over and above the continual Burnt-offering, (*Numb.* 28.8,9.) So we cannot but think our ſelves moſt ſtrictly enjoined to enlarge our prayers and praiſes upon the Lords day, to a greater length than at other times, and to offer as many more ſacrifices as other days require. Several other times there were wherein God required more than the ordinary

offerings of them (as may be ſeen in the ſame Chapter) but yet he left room for ſome voluntary Oblations, which (as I ſaid) he thought they would be ſo kind as to beſtow upon him, or elſe he would never have made mention of them, nor given any Laws about them. Even ſo hath God left it to our love and good will we bear to him, to make choice of ſome ſeaſons (beſide thoſe he hath appointed) wherein to pay him larger acknowledgments, and teſtifie a more abundant affection to his ſervice, both by the fervency of our ſouls in what we do, and by the greater proportion of time which we allow for the doing of it. And therefore it will be highly accepted of God, if ſometimes we pray with *David* ſeven times in a day, and make ſome addition to the daily ſacrifice. *Charles* the fifth, though a perſon of a high employment (as *David* was) uſed to continue ſo long at his private devotions, and was ſo ſparing in his ordinary ſpeech, that his Courtiers were wont to ſay, he did *ſæpius cum Deo, quam hominibus, loqui*, ſpeak oftner with God, than he did with men. The more pious ſort likewiſe among the Jews, ſeem to have prayed at leaſt four times in a day, twice at the Temple, if they were at *Hieruſalem*, and twice in their own private

Pſal. 119. 164. and in the 108 verſe, he prays God to accept the *Free-will-offerings* of his mouth.

Chytræus Orat. de eo

vate houſes. At the third hour when the Diſciples were together (at the Temple it is very probable, becauſe all Nations that were at *Jeruſalem* took notice of it) the holy Ghoſt came down upon them, *Acts* 2. 15. which was the time of the morning ſacrifice, about nine of the clock, according to our reckoning. On the ſame day (in all likelihood) two of the Apoſtles went into the Temple at another hour of Prayer, which was the ninth, (*viz.* three of the clock in the afternoon, the time of the evening-ſacrifice) as you read *Acts* 3. 1. where the words are ſo placed, that they intimate another hour of prayer to be uſeful beſides that. From the conſtant obſervance of theſe appointed times, they are ſaid in *Luke* 24. ult. to be διαπαντὸς, continually in the Temple bleſſing and praiſing God. But beſide you may find that *Peter* prayed at twelve of the Clock in his own private houſe, which was the ſixth hour of the day in their language, *Acts* 10.9. and therefore it is probable that the twelfth hour, or ſix at night, was another hour for private prayer among them. And if it ſhould be ſaid, That he being not at *Hieruſalem*, but *Joppa*, might omit the hours of prayer at the Temple, that will be confuted by the practiſe

ἐπὶ τὴν ὥραν τῆς προσευχῆς. τὴν ἐννάτην.

ctiſe of *Cornelius* (in the ſame Chapter, *ver.* 3. & 30.) who being at *Cæſarea*, prayed at the ninth hour, and the holy Apoſtle cannot be thought to be leſs devout than him. There is nothing loſt by going unto God; and the oftner we perſwade our ſelves to it, the better ſucceſs we ſhall have in all other things, according to a good Proverb (of the *Dutch* I think,) which ſaith, *Thefts never inrich, Alms never impoveriſh, Prayer hinders no work.* Our Saviour hath given us an example of extraordinary devotion in his own practiſe, *Luke* 6. 12. where you read that he continued all night in prayer to God, or (as ἐν προσευχῇ τοῦ Θεοῦ, is by ſome rendred) in one of Gods places of Prayer: Thither he retired from company, and paſſed the night in holy meditations and converſes with God. He did not ſin when he ſlept other nights, but this was a more illuſtrious act of holineſs, and a more fervent expreſſion of love to his Father, above that which the precept requires. And concerning ſuch devotions, the Mahometans ſay, *Preces nocturnæ ſunt ſplendor diei; Night-prayers are the light of the day.* So in *Luke* 22. 41. we find that our Lord fell upon his knees and prayed; and not not long after, ver. 44. ἐκτενέστερον προσηύχετο, he

he prayed more earneſtly and fervently than before. He did not fail of his duty in the former prayer, becauſe it was not in ſuch a vehement degree; but in this later prayer he expreſſed a more excellent zeal and ardor of ſpirit than he was abſolutely tied unto. All theſe things are written for our inſtruction, that we may learn to lay hold on the occaſions that are preſented to us, of intending our ſpirits and raiſing our hearts beyond their common pitch and temper. I remember *Strabo* ſaith concerning the ancient *Venetians*, that they uſed to ſacrifice to *Diomedes* λευκὸν ἵππον, *a white Horſe*; which might both ſignifie the purity, and alſo the ſtrength and ſpeed of the ſervice that they owed to God. We muſt alway be holy and pure in our Addreſſes to the Divine Majeſty; but we have examples in Scripture (and it will be highly pleaſing unto him) to provoke us to put to greater ſtrength ſometimes, and preſs forward with a greater ſpeed; to collect all the forces of our ſouls, and ſtrain them to the nobleſt degree of deſire and love that we are able.

VI. You may likewiſe conſider further, *That one act of Religion is preparative to another.* The *daily* ſacrifice makes the *weekly* more acceptable. Continual prayer

prayer makes us more fit for prayer on the Lords day. The morning and the evening ſpent well, make us ready to ſpend a whole day better. And theſe conſtant ſacrifices keep the Altar warm, and maintain a fire to kindle our free-will-offerings. And one free-will-offering inflames our heart to a forwardneſs to preſent God with another. So likewiſe back again, theſe extraordinary devotions make us more ſolemn in our ordinary duties; and the Lords day imployed well, makes every day to be ſpent the better.

Meditation and retired thoughts fit us for prayer; and prayer again nouriſheth and feeds our meditations. Both thoſe fit us to receive holy exhortations, and uſeful inſtructions in Sermons; and they again ſtir us up to more frequency and fervency in prayer and meditation. And theſe together with all the former that I have mentioned, prepare us for the Euchariſt, and the keeping the holy Feaſt of Chriſtians in the Communion of the Body and Blood of our Lord. This again affords ſuch nutriment, that it makes us ſtrong in the Grace of Chriſt, and to perform all other duties with a greater guſt and reliſh, with more delight to God, and unto our ſelves.

VII. But

VII. But it must also be acknowledged, *That there is some other preparation requisite to holy duties, beside all this that I have mentioned.* For though fervency in any one duty of our Religion, doth but fit us to be more fervent in all the rest, and though the works of our employment conscientiously discharged, do fit us for the duties of Religion; yet to the doing of them fervently, it is needful that we lay out of our mind all other thoughts that concern not them. Now the works of our ordinary employment being about a different matter from the works of devotion, and the mind full of one thing, not being able presently to be void for other company, we must spend some time to discharge our thoughts of such objects as are alien to these holy duties we go about. Constancy in our lawful business doth hinder many indispositions and ill habits in our minds, that else would grow up in us; but yet they themselves may leave some little indispositions in us, at least to such a fervency in devotion as we would arise unto. They therefore must be turned out of doors, and the thoughts of them must be laid aside, that God may come in and possess himself of us. The Altar of God (*Exod.* 27. 4, 5.) was made with a grate in the midst of it, that

that let the aſhes fall through, ſo that the fire might burn hotter and more purely. But yet for all this, it is moſt likely that the ſacrifice would need ſome ſtirring, that ſo the aſhes might be ſhaken off more perfectly, and it more entirely conſumed (and therefore you read of fleſh-hooks among the Utenſils of the Altar, wherewith the Prieſt ordered the fleſh while it burnt in the fire:) Juſt ſo it is with our hearts, in which a continual fire ought to burn; though they be like a grate or ſieve, and let worldly thoughts paſs through and run out of them, which elſe like aſhes would make the flame to be dim and pale; yet beſides this care, there will be need of ſome ſhaking and ſtirring up of our ſelves, that we may more fully clear our hearts of all thoſe earthly clogs that will ſtick and cling unto us. Now the higher that holy act of worſhip is which we are to perform, and the ſeldomer it doth return to be performed, and the more vehement that expreſſion of love is which we would make in it; the more ſolemn muſt be our preparation, and the larger time there muſt be allowed, for taking our minds from other things, and bringing them to a ſerious intention upon this alone. And therefore ſince our approaches to the Lords Table

ble are of ſuch moment, and ſince they profit us not without the operation of our own mind, and that benefit likewiſe ſo great when we come aright, it cannot be thought but that we ſhould uſe a great care and circumſpection to fit our ſelves for ſuch near converſes, eſpecially ſince they are not ſo frequently performed as other duties. And yet in this preparation there is alſo a latitude, ſo that I cannot well determine how much is of abſolute neceſſity to be done; and if I ſhould, ſtill we may go beyond thoſe limits, and perform more acceptable ſervice unto God.

If you would know now after all that hath been ſaid, wherein preparation to this holy duty doth more particularly conſiſt; I may briefly reſolve you about it thus; *we muſt deny to our ſelves lawful things*, by ſequeſtration of our ſelves from our ordinary buſineſs, by abſtinence from food, and from the moſt chaſt embraces which the Apoſtle ſpeaks of, 1 *Cor.* 7. 5. And this muſt be done for no other end, but that we may more fully know the eſtate of our ſouls (which I ſuppoſe we are already acquainted withal) and be more deeply apprehenſive of the evil of ſin, and more ſorrowfully bewail it, and more rationally reſolve a-gainſt it. That we may pray with greater

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appetite, and praiſe his Name with a more delicious reliſh when we diſtaſt all other things: and in ſhort, that by disburdening of our bodies, we may aſcend up to Heaven with greater facility in our thoughts and meditation.

And becauſe preparation to the Sacrament of Chriſts body and blood is the prime end of this diſcourſe; I ſhall next deſcend to treat of that, and in the following Chapter conſider what greater degree of holineſs may be conceived requiſite to the right performance of that Chriſtian duty.

CHAP.

CHAP. X.

What thoſe actions are, wherein it is fit for us to be employed before we communicate. Of ſetting apart ſome portion of our time which is to be ſpent in conſideration. Particularly how God hath proſpered us in our eſtate. Some portion of which is to be laid aſide for an oblation to him. And as we are to think of giving, ſo of forgiving. In order to which the duty of ſelf-Examination is opened and preſſed. The whole buſineſs of preparation is digeſted into ten conſiderations.

I. THat we are to lay aſide (ſome time before we come to the Lords Table) all our worldly employments though never ſo innocent, hath been already ſuggeſted. We muſt ſo order our affairs, that they may not hinder us in any of thoſe acts which I am about to mention. And if they prove to be of great weight, then this thing muſt needs be premiſed. For every act muſt have ſome time allowed wherein it is

to be done, and we cannot do two things at one time, especially when they are of such a distant nature as spiritual things and carnal. We find in our selves that when one faculty is in act, we cannot intend the acts of another. We cannot at the same time operate according to the brutal part, and contemplate the things of a rational life; Much less can one faculty mind two objects at once; or can our mind be busied both about our earthly affairs, and our spiritual concernments.

Διὰ τὸ ἀλόγῳ ἐνεργεῖν, καὶ θεωρεῖν τὰ καλὰ νῦν. *Porphyr.*

And besides this, Seeing it is the design of a Christian in this duty, to get as near to Heaven as he can, it is the more necessary that he not only lay aside his business, but his body too. He is to endeavonr to strip himself of his cloaths, to put off his outward man, that he may have a more naked and open sight of future glory, and render his mind more sensible of God, and fit to receive a deeper impression from his hand. At this season we are to put forth the strongest acts of faith, to excite the hottest flames of love, to renew our resolutions, to bind the obligations that are upon us faster about our souls, which cannot be done but by a solemn heart. So that this separation from our business beforehand,

hand, ſeems to come within ſome degree of a neceſſary duty.

And give me leave to tell you, that it would be a thing of ſingular advantage, if thoſe that have ſo much room in their houſes, would ſet ſome little place apart for holy duties, and let it be acquainted with no other thonghts, but only of God and their own ſouls. This would be an eaſie way of putting all our employments out of our thoughts, which would all leave us when we came to that place where they were ſtrangers. None of them would be ſo bold as to tread in that place, which is waſht with tears; they would not draw breath, nor live in that place where there is no air but Sighs and Prayers; they would never abide in that room where no inhabitant is but God alone. For we find that if we come to any place where ſomething of note and concernment hath been done by us; though it be ſlipt out of our minds, the very ſight of the place revives the image of that thing, and ſtirs it up again in our memories. If therefore we had a place of privacy, where we did nothing but read and pray, and invite God into our company, as ſoon as ever we did but look into it, the face of God would meet us, and we ſhould

be ſtruck with a certain awe and reverence from his preſence that uſes to be there with us. And a ſweet remembrance alſo of what pleaſure hath paſſed there either in joy or ſorrow, would by a kind of natural way be revived. But if a man pray in his Counting-houſe, the thoughts of his money will be apt to meet him as ſoon as he ſteps in at the door, his bills and bonds will thruſt themſelves into his mind as ſoon as the Book of God; ſo that he will find it more difficult to drive away ſuch impertinent thoughts. Let us therefore reſolve on this as the firſt ſtep to the Lords Table, to ſeparate our ſelves at leaſt from all worldly employments, if not from worldly places. If we cannot have a little Chappel in our own houſes; yet let us look to that in our own heart; that nothing now but God do enter into it. Say thus in your own meditations; *Be gone you vain thoughts, for I am going to my God. Yea Lord, do thou bid them to be gone, and not dare to appear in thy preſence. Welcome holy thoughts and pure deſires! O happy time wherein I may embrace my deareſt love, and ſolace my ſelf in the arms of my Saviour! I charge you O my companions, that you haſte away as faſt as the Hinds or the Roes, and that you ſtir not, or diſturb the beloved of my ſoul.*

Come

Come not near I charge you; make no noiſe to diſpleaſe him, or to call me away from his enjoyment. It is the voice of my beloved; I hear him inviting of me to his houſe of banquets, I ſee him coming to entertain me; let all fleſh therefore be ſilent, and not be ſo bold as to whiſper in his preſence.

II. When you are thus at leiſure, *ſet your ſelf to conſider what is the end of this Rite, and what lieth hid under the Ceremony.* This one thing ſeems to me to call for ſome ſolemn thoughts before-hand, becauſe it is a piece of our Religion that is cloathed with an outward garment; it hath ſomething of a poſitive inſtitution in it, and retains ſomething of the ceremony, the ſignification of which is to be ſtudied, leſt we ſhould not *diſcern the Lords body.* If we look not beyond the ſhadow, we ſhall feed nothing but our body; or if we draw aſide the veil but half way, we ſhall loſe a great part of the food of our ſouls, which are inſtructed by every part of this holy action. You muſt therefore labour to uncover the face of this myſterious food, and conſider it in all thoſe notions wherein I have laid it open before you. This I judge to be the more needful (together with 1 Cor. 11. 19.

with the reſt of thoſe directions which I have to add) becauſe now this Feaſt returns more ſeldom than it did in ancient times; and ſo our minds may have let ſlip the remembrance of many of the ends of it, or at leaſt may retain but weak and dark notions of them. For thoſe things that are not of natural light, do not uſe to ſtick ſo cloſe to our ſouls, as thoſe that are engraven upon them; but by the intervening of other images they may be either blotted out, or elſe look more pale, and loſe the livelineſs of their colour. And therefore we had need the oftner to meditate on them, that ſo by a new impreſſion they may keep their form, and then eſpecially when we are going ſo near to God; leſt our acquaintance with them be decayed through the multitude of other things that we have converſe withal. Let every man then remember himſelf when he intends to remember Chriſt, and ſay after this ſort, *O my ſoul! whither are we going? What is that Table which I ſee yonder ſpread for us? What means that broken bread that is provided? For what end did his precious blood run out of his ſide? Do men uſe to drink a cup of blood? O my ſoul! let us enter into this ſecret, and know the bottom of this myſterie! Let us look into his wounds with*

joy

joy and gladneſs, to ſee how his heart doth beat with love to us. Let us open our heart to him; let us ſhew him how ſorry we are, and how our heart is pierced, that we have pierced him. Let us lay our hearts together, and tye our ſelves in an everlaſting Covenant, that he may dwell in us, and we in him. Such as theſe are moſt ſeaſonable meditations, to diſpoſe our minds the better to feaſt with him.

III. And then thirdly, *We ſhould conſider with our ſelves, what acts are moſt proper when we ſhall be at Gods Table.* We ſhould think with our ſelves, what hatred of ſin, what deſire, what love to God, and what Charity to our brethren is then to be expreſſed; what prayers and interceſſions, what praiſes and thankſgivings are then to be offered. For we ſhall ſcarce ſpend our time well there, unleſs we be provided with ſome matter for our thoughts, and have put them into ſome method and order that they may not hinder one another. And therefore it is good to conſider with our ſelves, what diſpoſition of ſoul doth beſt agree with every part of this ſacred action. How the mind is to be affected at the breaking of the bread, and the pouring out of the wine; how it

is to be moved when the Minister blesses and presents them unto God; and how when he gives and distributes them unto us and the rest of our brethren. Of which and such
Sect. 3. like things I shall treat hereafter.

IV. And when we have diligently pondered of this, *let us begin to stir up those affections before-hand*, which will prepare us to a more lively expression of them when we come there. Begin to admire at Gods goodness; that he will send an invitation to such a poor wretch as thou art. Render him many thanks, for that being a Lord of such Majesty, he would vouchsafe with so much charity to come and dwell in such a hole as our flesh; and that he would love us better than his life, and that he will not forget us now that he lives in Heaven. Shew him what a pitiful poor creature thou art, and crave him humble pardon that thou shouldest put him to much pains and trouble. And intreat him now that he will not be offended at all the noisome smells and loathsome sights that are in a soul so sick and diseased as thine into which he is entring. Declare to him freely all thy maladies, and beseech him that he will not disdain thee, but come and cure thee. Profess to him sincerely all the love that ever thou canst, and im-

importune him of all loves that he would make thee love him more. And then imagine with thy ſelf that he is graciouſly come to ſuch a filthy place as thy heart hath been, and ſo begin to bleſs and praiſe his Name for ſo high a favour; reſolving likewiſe that thou wilt never ceaſe to praiſe him as long as thou haſt a day to live, and that when thy tongue ſhall falter, thou wilt think his praiſes.

Theſe meditations and holy aſpirations after him, will be like to the ſweet incenſe and odoriferous exhalations that perfume the houſe before the entrance of ſo worthy a gueſt. Or rather they will be as the harbingers of the King of Glory, that come to prepare the rooms, and make them clean and ſweet for his entertainment. For as you ſee the Sun doth not only illuminate the world when he is above the Horizon, but a whole hour before his riſing, and as much after his ſetting, affords his comfortable light unto us: So the Son of Righteouſneſs, who is under theſe clouds of bread and wine, doth not only irradiate our minds when we actually receive this Sacrament, but doth appear before unto us (if we will look toward him) and makes it day in our ſouls by hopes and deſires to receive him: and again he leaves ſome chearful beams behind

hind him afterward, by a remembrance how kind he hath been unto us in ſatisfying our deſires.

V. And then (to ſpeak more particularly) every man ſhould conſider with himſelf; *how God hath proſpered him in his eſtate*, and ſo lay aſide ſuch a portion for the poor, as bears ſome proportion to the bleſſing God hath afforded upon his labours. This was a great piece of this ſolemnity in ancient times, as hath been already ſaid from the Apoſtles mouth, 1 *Cor.* 16. 2. which place I heartily wiſh every man would more ſeriouſly peruſe. This practiſe I know continues in the Chriſtian Church, though I fear it falls ſhort both of the liberality and open-heartedneſs that was then in uſe, as alſo of the gain and increaſe that God makes to our eſtates. Let me therefore herein mind the pious Reader, that every mite that is given to the poor, is a grain of that incenſe that perfumes the houſe of God; and therefore ſuch charity is called *an odour of a ſweet ſmell, a ſacrifice acceptable, well pleaſing unto God*, Phil. 4. 18. And ſo the Angel ſaith unto *Cornelius*, that his prayers and alms *were come up* εἰς μνημόσυνον, *for a memorial before God.* Three remarkable forms of

of ſpeech there are in thoſe words, to denote that they are a ſacrifice or oblation which we make to the giver of all good; eſpecially when they are given in the hands of prayer, as at the holy Euchariſt they ought to be. Firſt, They were *for a memorial*, which is an expreſſion we read in the Law of *Moſes* (Lev. 2. 9. and many other places) to denote that part of the meat-offering that was burnt upon the Altar for a ſweet ſavour unto the Lord. Secondly, They are ſaid to *come up* or *aſcend*, which was proper to the Sacrifices that were burnt on the Altar, and went up to Heaven in pillars of ſmoak and vapour. And thirdly, They did come up *before God*, which ſignified their acceptance, and that they were a welcome ſacrifice unto the Lord.

From hence it was that the Ancients ſometimes call the Lords Table by the name of an *Altar*, becauſe they laid upon it theſe Sacrifices or Offerings (both of bread and wine, and alſo of mony) part of which did furniſh the Table, and the reſt relieve the poor and thoſe that did miniſter unto the Lord. For then the cuſtom was for Chriſtians to make the Miniſter their *Almoner* or ſteward, to diſtribute their Charity as his prudence thought moſt fit. Now if we think it not convenient to intruſt them,

them, yet we ſhould judge it moſt neceſſary when we go to this holy feaſt, to lay aſide ſome conſiderable portion, as a juſt expreſſion of our great engagements unto God, and the charity which he hath exerciſed towards us. For ſince Alms are a ſacrifice, there muſt be ſome time to fit them and prepare them for the Altar; and ſince they are ſo acceptable to him as to be accounted a memorial by him, we ſhould be the more liberal, and conſider upon ſome free-will offerings to be brought into his treaſury. And the truth is, no man can be called liberal that is not ſo upon advice and deliberation. Theſe acts of Charity are to flow from counſel as well as any other. And therefore before-hand we ſhould determine what to give; and not throw in a piece of mony as it happens into the poor mans ſtock. If we could but believe, that this giving to God is a beneficial trade, and that he who ſoweth bountifully, ſhall reap bountifully, (*2 Cor. 9. 6.*) and that the more we have in his bank, the better we ſhall thrive; then we ſhould caſt in our minds how to make an improvement this way, and be deſirous to have a ſtock going in his hands. Then there would not need ſo much intreaty that men would caſt up their accounts in ſome meaſure

ſure before they go the Table of God, and conſider how God hath bleſſed them and encreaſed their eſtates, and conſult how they may further augment them in ſuch an eaſie and ſure way as this appears to be. Sit down then I beſeech you, in a ſerious manner, and look over your wealth, and think with your ſelf, how much land or mony you are intruſted withal. Spread it before your thoughts, and ſay, All this hath God given me, and long preſerved it from thieves and fire, and other violences; he is daily adding unto this heap, and giving more; what therefore out of all this, ſhall I return to him? I aſſure you it is a piece of ſpiritual employment for a man to think on his bags, if it be in order to filling the poor mans box. Say therefore thus to thy ſoul when thou art alone, *God hath bleſſed us as thou ſeeſt very fairly, what canſt thou find in thy heart to give to him? what uſe ſhall we pay him for all that he hath lent unto us? ſhall we not give one or two out of a hundred that he hath added to our Eſtate? Shall men demand more of us, than we will give of our own good will unto our God? Shall not love engage us faſter than any other bands? Hath not God given unto us the principal, and requires nothing back*

again but a little ſmall pittance for his poor? Alas my ſoul, we are too much behind-hand with him already; and have run too far in arrears. For how many years have we lived in the world, and given nothing conſiderable unto his uſes? we are ſo much indebted that way, that we had need now to be more open-handed, and make ſatisfaction for our injuſtice.

But then what ſhall we give him for himſelf and for his Son, if we be ſo much bound unto him for theſe temporal things? O my ſoul, once more conſider what gift we ſhall preſent our Lord withal? Are not thy firſt thoughts below the proportion of his love? Is it not too little that thou haſt conſecrated to his ſervice? Come my Soul, and open thy heart; it is to a good friend, even unto thy God; never ſtand upon it, but double the ſum; and for every peny thou firſt thought of, write down two, for God hath proſpered us beyond all our thoughts. Or if we have not thriven, perhaps it is becauſe we gave no more. Let us try therefore this way of thriving, by offering liberally unto God, and ſee how he will improve our goods for us. And I wiſh heartily that men would try, not only for their ſouls ſake, but for the good of their bodies, and the welfare that I wiſh unto their poſterities.

poſterities. For there is no ſuch ſure way of enlarging or preſerving an eſtate, as doing good with it, and giving out of it to thoſe that need. By this means we do not ſo much leave God in truſt for our children, as make him become their debtor, who will pay them back again with large uſe and advantage.

I would not have writ ſo many lines of this ſubject, if I did not fear that mens Charity comes from them by drops; and thoſe drops likewiſe are expreſſed by accident and chance, rather than by any adviſed thoughts. And therefore I deſire that this part of our Religion may be made more ſerious, and have a deeper foundation in our hearts, ſo that we ſhould ſtudy what ſum of mony God may juſtly expect from us, to whom he hath given ſo much. Now a fitter time there cannot be to meditate of this, than before our approaches to the ſolemn remembrance of Gods bounty and liberality towards us.

VI. We are likewiſe to endeavour, *that all the paſſions and affections of our ſouls may be quieted and ſtilled.* We muſt take ſome pains with them, that they may be ſo mortified and deadned to the world, that then they may not be too quick and lively,

lively, and hinder our Meditations of heavenly things.

For this (as you have ſeen) is a ſpiritual banquet, and the food gives no nouriſhment, but what we receive by meditation, by ſerious thoughts and affections, which can find no place, but only in ſtill and quiet ſouls. When the body feaſts, a great part of the good Cheer is pleaſant diſcourſe, and innocent mirth; and there is no welcome unleſs there be ſome noiſe. But the ſoul feaſts in ſilence; it eats its morſels in a deep and calm thought; its pleaſure is in conference with its ſelf and God; and all the ſound is only the voice of thankſgiving in hymns or Pſalms of Praiſes to God, into which at laſt it breaks and utters its ſelf. Οὐκ οἶδας ὅτι γαλήνης δεῖ γίμειν τῶ ψύχῳ κατ' ἐκεῖνον τὸν καιρὸν, &c. Doſt not thou know (ſaith S. *Chryſoſtom*) that thy ſoul ought to be big with a calm at that ſeaſon, when thou goeſt ſo near unto God? There is need of a great deal of peace and tranquillity, and there ſhould be no tumults of anger, and ſuch like paſſions, ſince thou thinkeſt of the God of Love. The Sun of Righteouſneſs ſhines ſo hot upon thee, that thou ſhouldeſt be as ſmooth and fair, as the face of the water in the brighteſt day. Thou ſhouldeſt labour

bour that there may not be a wrinkle upon thy brow, that all thy ſtorms may be ſo huſht and laid, as if thou heardeſt thy Saviours voice, ſaying, *Peace, be ſtill.* And therefore all holy men have taken an eſpecial care, when they were going to the Table of the Lord, to renew their acts of forgiveneſs, and paſſing by all injuries and offences, to reconcile themſelves perfectly to their Brethren, and repair any wrong that they could poſſibly conceive themſelves to have done to others, which before they had not obſerved. I have in the beginning of this Diſcourſe prevented all miſtakes, ſo that none can reaſonably think that he may harbour malice in his heart, and bear a grudge in his mind unto his neighbour, with ſufficient ſafety at other times, ſo he do but diſcharge all theſe black paſſions when he approaches unto God. And my meaning now is, That ſeeing we come to this Feaſt, that we may more encreaſe our love, we ought to ſearch if there be but any ſpark of anger that lies buried in our ſouls, and take care that it be perfectly quenched. And ſeeing there will be many occaſions of differences among Neighbours, that we ought now to conſider if there were any heats in the management of them, and if any

ſeeds of fire yet remain, that they may utterly be extinguiſhed, and never break forth again. Dare a man touch this holy Sacrifice with unwaſhen hands? How dare he then approach with an unwaſhed and polluted ſoul? Now there is nothing that doth more ſoot and black a ſoul, than an abiding anger, which cauſeth the holy Spirit to flie away, and (as I may ſay) driveth it out of its lodging, as fire doth us, to ſeek ſome other habitation. *Valerius Maximus* tells us, that there was a ſolemn Feaſt appointed by their Anceſtors, which they called *Chariſtia*, to which none but thoſe that were of kin, or had ſome affinity, were permitted to approach: I am ſure to the *Euchariſtia*, the Sacrament of Love and Peace, none ſhall be welcome but thoſe that are the friends and kindred of Chriſt, and are allied to each other in a brotherly affection. We muſt all (as you have ſeen already) come hither as children to feaſt with our Father; and if there be any diſpleaſure in our hearts to one another, he cannot be well pleaſed, nor give us ſuch an entertainment as we expect. Remember that then

Μὴ τολμᾶς ἀνίπτοις χερσὶ τῆς ἱερᾶς ἅψασθαι θυσίας, &c. μὴ τοίνυν ἀνίπτῳ προσέρχου ψυχῇ, &c. Chryſ. *Grat.* 60. *ad Pop. Antioch. Vid. etiam Hom.* 3. *in Epiſt. ad Epheſ.*

* *Cui præter cognatos & affines nemo interponebatur.* L. 2. c. 1. Sect. 8.

* Δεῖ μὴ τοὺς ἐχθροὺς ἄγειν ἐπὶ δαῖτα φιλίαν μὴ ὑποκρινομένους, ἀλλὰ τοὺς ὄντας φίλους οἷς καὶ κοινωνεῖν ὅσιον, ὡς τῆς ἄλλης φιλίας οὕτων καὶ ἁλῶν καὶ σπονδῶν καὶ ἑστίας θεῶν καὶ φιλοφροσύνης. *Proclus in Heſiod.*

which

which *Clemens Alex.* ſaith he found in ſome Goſpel; *My myſteries or ſecrets are to me, and the children of my Family.* Unleſs you be the children of Peace, think not to penetrate into his ſecrets, and to know the pleaſures of his heart; for they are ſo ſtill and calm, that they cannot be perceived where there is any ſtorm. And indeed there can be no thoughts more fit for our preparation, than theſe of forgiveneſs, becauſe we call our ſelves now to account for our offences againſt God; and alas! they are ſo great, that they may well drown the remembrance of all offences that others have given us, and waſh them out of our thoughts, as if they had never been. Seeing then you go to beg pardon of God when you remember his Sons blood; if you have offended any man, firſt go and lay your ſelves at his feet, and ſo approach to take hold of Chriſt, and kiſs his feet in an humble acknowledgement of your offences. Say to every one of your paſſions and corrupt affections, *Come forth, for I am reſolved you ſhall be ſlain. Methinks you ſhould begin to dye at the very thoughts of a dying Saviour. Methinks you ſhould ſwoon away at the very ſight of yonder blood; that you ſhould not ſtay till you come to the Croſs of Chriſt, but give up the*

Τὰ μυστήριον ἐμὸν ἐμοὶ καὶ τοῖς υἱοῖς τοῦ οἴκου μου *Strom. l. 5.* which *Heinſius* ſaith is in ſome editions of the *LXX.* in *Iſa.* 24:16.

ghost before you see but the image of his death. Do you not feel the power of his death afar off? Do not his pierced sides strike to your heart before you behold them? O you bloody things! What have you done? What wounds have you made in the body of my Lord? Do not think to live any longer, oh you bloody things. Nay, never struggle, nor resist; for I have vowed you in sacrifice unto him. Lay therefore your necks quietly upon the block, and prepare your selves for death which is approaching. Ask your evil hearts if they be not affrighted: Wonder that they should hold up their faces: Tell them that these are but the Addresses to their Execution; and protest solemnly, That none of these vile desires shall live a day longer; and then they will begin to grow pale, sick and languishing, before you come to the Altar, and there the slaughter will be more easie. In particular, say to thy self, O my soul, wipe out the remembrance of all offences that any have done unto thee; let not one tittle of them remain, but be blotted out. Thy fellow-servant hath affronted and contemned thee, but thou hast oftner contemned thy God, thy Lord and Master himself. Πῶς δὲ ἴσον σύνδουλος

V. Chrysost. Orat. 60.

καὶ δεσπότης; *and what equality is there between a fellow-ſervant and thy Maſter? Perhaps he hath been inſolent towards thee once or twice, when he was provoked or wronged by thee; and thou behaveſt thy ſelf baſely towards thy Lord every day, though he be ſo far from wronging thee, that he is thy continual benefactor. O my ſoul, do but collect with thy ſelf how oft thou offendeſt in one day, yea but in one duty. What ſloth is there in thy Prayers? With what ſtrange irreverence and diſregard doſt thou ſtand before God when thou ſpeakeſt to him? Never did a ſervant ſpeak ſo careleſly to his Maſter, nor a Souldier to his Commander. Yea, when thou ſpeakeſt to a friend, thou mindeſt what thou ſayeſt; but when thou art treating with the Lord about ſo many ſins, and art begging of him pardon and forgiveneſs, thou art too often like a man aſleep; and though thy knees be upon the ground, yet thy mind is in the Market, or in the Fields, and thy tongue blatters thou knoweſt not what. Away then all you angry thoughts, ſtay not to aggravate offences. Be gone as clearly out of my heart, as I deſire my Lord to remember my ſins no more.* If we could bring our hearts thus bleeding to his holy Table;

if the execution were begun before we came to him; then would our anger and malice, our love of pleaſures and all other worldly affections, receive a deadly and incurable wound from our Saviours hand when we did receive him.

VII. As a moſt neceſſary Inſtrument to all theſe, the Apoſtle directs us *to examine our ſelves.* This is indeed a daily duty, but now ſhould be adverted with a greater intention and ardency of affection, when we are about theſe ſacred things. We ſhould examine our ſelves even about our neglects in the review of our ſelves, about the coldneſs of our prayers, the ſmallneſs of our ſorrows, the weakneſs of our ſervices, and our daily unavoidable infirmities. We ſhould make more deep reflections into our ſelves, now that we are at more leiſure, and have ſo ſolemnly deſigned more time from other employments; we ſhould open a greater vent for our tears, and cut a larger paſſage for our ſorrow, and affect our heart more deeply with our needs, and the certainty of ſupply; and ſo raiſe our ſouls to a greater height of humility, of deſire, and of confidence altogether. Our Saviour ſeems to intimate, that before our approaches to God in any holy duty, it is

a fit

a fit and proper time to call our ſelves to an account for the treſpaſſes we are guilty of, when he ſaith, Matth. 5. 23, 24. *If therefore thou bring the gift to the Altar, and remember that thy Brother*, &c. It ſhould ſeem by this expreſſion that this is a ſeaſon of remembring and calling things to mind that are paſt and gone, which muſt be done by an examination of our ſelves. And you may conſider thus much to quicken you to this duty, that the better we know our ſelves and our own wants, the more hungry we ſhall be; and the more knowledge we have of our own ſincerity, with the greater comfort and ſweetneſs ſhall we eat. Now we know both the one and the other by ſelf-examination. For this word δοκιμάζειν, which we render *examine*, hath two meanings, which are to *prove* and try, and to *approve* after trial.

So that in brief I may thus ſtate the whole buſineſs of examination.

We are to uſe an every-day-overſight over our ſelves. And this general and daily examination, is nothing elſe but ſuch a caution and diligence in all our actions, through the whole frame of our life, that our own Conſcience may approve them upon examination, as accordant with the will of God. Or more briefly, it is a

Chriſtian care, to do every thing ſo, that God and our own Conſcience may allow of it. And it muſt needs conſiſt of two parts, Firſt, A Conſideration of what is our duty to do; of what is lawful, and what unlawful; of what is expedient, and what inconvenient; or an information of our ſelves, upon due advice and ſearch what is incumbent upon us as our duty, through our whole life. Then ſecondly, This fore-handed examination, muſt be followed with a ſerious conſideration of what we have done, and whether we behave our ſelves according to the Rule which we have laid down to our ſelves, as the guide of our life. From theſe two ariſe the whole of that, which is neceſſary to be done continually, for the approbation of our ſelves, to be ſuch perſons as have a care to pleaſe God. Now this may be the prime and firſt ſenſe of the Apoſtles words, when he ſaith, *Let a man examine himſelf, and ſo let him eat*, &c. *i. e.* let him have a care that he lead ſuch a Chriſtian life, that his own heart may approve of him as one of Chriſts Diſciples. Of this you may be beſt ſatisfied out of another place where this word is uſed, Gal. 6. 4. *Let a man prove* (δοκιμαζέτω) or *examine his own work*, &c. The meaning of which is, Let every

Socrates uſed always to ſay to every thing that preſented it ſelf to his mind, τίς εἶ κ. πόθεν ἔρχῃ, what art thou, and whence comeſt thou? or as the Watchmen uſe to ſay, δεῖξόν μοι τὰ σιμβόλαια ſhew me your ticket, let me ſee your Paſs, that I may know you are a friend, *Arrian. L. 3. cap. 12.*

every man make his work ſo approved, and behave himſelf in that manner, that both God and his own Conſcience may judge it to be right, and according to the Word of God. That this is the ſenſe of the phraſe in that place, will appear from the whole context, where the Apoſtle ſpeaks of bearing the infirmities of the weak; and not thinking our ſelves to be godly, becauſe we do not fall like them, but withſtand ſome temptations. And ſo ſaith he, Thou ſhalt *have glory or rejoycing*, εἰς ἑαυτὸν *toward thy ſelf, and not in regard of another*, *i.e.* thou ſhalt take comfort ſimply in thy ſelf, that thou art a good man; and not only be pleaſed with comparing thy ſelf with others, and being better than they; for ſo thou maieſt be, and yet not be good. From this it appears, that he ſpeaks not of ſomething that ſhould follow the actions of our life, *viz.* a ſearching whether they be good or no; but of ſuch an inſtitution and ordering of our lives before-hand, that we may not fall into thoſe ſins which we reprehend in another, nor be beholden to their ſins to make us ſeem godly.

And the next words, *v.* 5. plead for this ſenſe: *For every man ſhall bear his own burden*, *i. e.* Thou oughteſt to make thy work good and approved, for every man

ſins

ſins at his own peril. One mans ſin will not excuſe thee who doſt not ſin in that faſhion, but thou art to do thy own duty heartily to God, according to thy Conſcience, or elſe thou ſhalt ſuffer as well as he.

And that the Apoſtle may have reſpect unto this examination, before we come to the Sacrament; in that place before-mentioned, there is another phraſe following, *v.* 31. which may perſwade us, εἰ γὰρ ἑαυτοὺς διεκρίνομεν; *For if we judge our ſelves*, &c. *i. e.* if we did diſcern our ſelves, and diſcriminate our actions, and determine our duty, and live in conformity to it, we ſhould not be judged nor puniſhed of God in this ſort. But whether this be the proper meaning of *examining* or no, I ſhall not be overmuch ſolicitous, ſeeing I have already made this good, that he muſt be a holy perſon that comes to Gods Table.

And that there is beſide this, a more particular examination to be uſed, when the time is near of communicating with our Lord, I willingly grant. And it conſiſts of two parts, according to the twofold uſe of the word δοκιμάζω, which we render *examine*. The *firſt* is a proof, trial and ſearch into our own ſouls, that we may know our eſtate, and in what condition

tion we ſtand before God. So the word is uſed, 1 *Theſſ.* 5. 21. πάντα δοκιμάζετε *prove all things*, *i.e.* make a trial of them, and conſider what they are, and then hold faſt that which you find to be good. This examination (conſidering that I ſuppoſe a pious life to preceed) muſt chiefly conſiſt in a review of thoſe failings, or of thoſe wants which our every-day proof of our ſelves doth preſent us withal. If we ſhould never examine our ſelves but when we come to the Lords Supper, we ſhould not know what we are, nor what we need, but in a confuſed heap of things many would be unobſerved; and yet if we ſhould not alſo examine then, we ſhould not have ſuch a lively ſenſe of what we are to ask, and for what we ought to plead the blood of Chriſt: But then this examination is but a ſerious reflection upon the Notes which we take every day of our ſelves.

Unleſs it be needful that we examine our ſelves, whether we have not forgot any of the ends for which we go to the Table of the Lord; and though that be a great part of the Apoſtles meaning, yet I have already taken notice of it. In ſhort, we are to ſearch rather in what ſtate our Graces ſtands, than whether we be in a ſtate of Grace or no.

Then

Then ſecondly, We muſt *approve* and allow of our ſelves, and bring the trial to ſuch an iſſue, that we paſs a verdict on our ſouls. So the word is uſed, *Rom.* 2. 18. thou *approveſt* (δοκιμάζεις) *the things that are excellent, i. e.* Thou profeſſeſt to like and embrace them. And ſo when the Apoſtle bids the Children of the light *to prove what is acceptable unto God*, Epheſ. 5. 8, 10. He doth not mean a bare inquiſition, but that act which follows it, which is embracing. For they cannot be deemed Children of the light, who do not ſo enquire after the pleaſure of God, as to purſue and practiſe it.

The meaning likewiſe of the Apoſtle, *Rom.* 14. 22. is this: Happy is he, that when he uſes an indifferent thing, doth approve himſelf, as doing that which is lawful, and acts not againſt his Conſcience. Or this; Happy is he, that when he is reſolved that he may do ſuch a thing lawfully, and with the approbation of his Conſcience, yet doth it with ſuch a care, that he hurts not others by the uſe of it.

There is one place more, 2 *Cor.* 13. 5. where you have both theſe parts of examination together, *Try your ſelves, whether you be in the faith, prove*, (i. e. *approve*) *your ſelves.* When you know your eſtate by

by trial, then paſs a judgement upon your ſelves, to be what you profeſs and pretend unto. Now all the approbation that a good man is to give of himſelf before he go to the Lords Supper, is this; 1. He ought to judge himſelf, to continue a friend of Chriſt, and to remain (as far as he can find) in Covenant with God. And 2. He ought to find that he hath uſed ſome godly care and diligence, that he come not in a rude, unbeſeeming, and drowſie manner, into ſo holy a preſence. And this is plainly another part of the Apoſtles meaning, when he ſaith, *Let a man examine himſelf, and ſo eat*, &c. *i.e.* Let him approve himſelf to come for pious and holy ends, and with a due regard to the Lords moſt ſacred body and blood.

Lay thy hand then (Chriſtian Reader) upon thy heart, before thou comeſt to this Table, and feel how the pulſe of thy ſoul beats: mind whether it beat evenly, or after a diſtempered ſort. Doth it move three times as quick, when thou thinkeſt of the World, as it doth when God is in thy heart? When art thou all in a heat? When thou art in purſuit of the World, or when thou followeſt after God? Ask thy heart, whom doſt thou love moſt? What is it that thou doſt moſt conſtantly deſire?

In

In what Company is it thy pleaſure to be? Doſt thou love the Lord thy God with all thy heart, and with all thy mind, and all thy ſtrength? Hadſt thou rather dye than diſpleaſe him? Are thy graces not only alive, but lively? Come then, let us go to this holy Feaſt, and thank the Lord for this Grace, and for all his other favours.

VIII. If we find by examining, that we have fallen into any ſin, and through neglect or ignorance broken our reſolution, ſince the laſt Communion; *Let us make moſt ſerious reflections upon it.* Beſides all the ſorrow that I muſt ſuppoſe it hath coſt a good heart, preſently after its commiſſion, beſides its hatred of it, and affliction of it ſelf for it, with a moſt ſpeedy amendment of the fault: This is a fit time to bewail it over again, to call our ſelves to a new account for it, to drown it in another flood of tears, more firmly to ſtrengthen our reſolutions againſt it, and to prepare it for to receive another wound, a mortal ſtroak from the wounds of Jeſus, that it may never live any more. Say therefore thus to thy ſelf, when thou art in thy meditations, *What didſt thou mean, O my ſoul, to be ſo treacherous unto God, and to break thy reſolution? Was there ever a bet-*

a better Maſter? Were ever any tyed to another by ſuch ſacred Bands and Oaths? O perjured wretch that thou art! What was in thy heart to break looſe from God, doſt thou not bluſh to think of it? or rather art thou not pale and wan, and ready to dye, to think of ſuch a horrid thing? Well, I ſee theſe ſins are not quite dead, but ſtill they ſtir and move; or though they ſeem to be ſtretched out, and to have no life, yet they may recover. But I am reſolved, if Chriſt can kill them, that they ſhall not live. Come along with me (if you dare live ſo long) into his preſence, and there receive your mortal wound from his hand, ſeeing you will not be killed by mine: There ſhall you all be ſlain at his feet, you ſhall be nailed to his Croſs; and I will leave you hanging there, till you be aſhamed to live.

IX. But if the commiſſion of ſuch a ſin have brought any timerouſneſs (as well it may) upon the heart, ſo that it trembles to ſet one foot forward unto the Lords Table, and its hands ſhake with a paralytick fear, ſo that it cannot ſtretch them to receive ſuch Pledges of Gods Love; *It is moſt neceſſary that a man adviſe with his ſpiritual Paſtor and Director in the way of life.*

life. I wiſh it were better underſtood, for what ends God hath ſet Paſtors over the flock; and that men would look upon them as a kind of Parents, to whom they ſhould go in all their needs: But now the ſubject of my Diſcourſe leads me to ſay no more but this, That there are two neceſſary times of receiving the benefit of their counſel. The one is, when a mans ſin oppreſſeth him ſo ſorely with the ſenſe of the guilt it hath contracted, that he can receive no *comfort.* And the other is, when it oppreſſeth him ſo heavily with its ſtrength and power, that he can get no *conqueſt* over it. There is a third ſeaſon when it is at leaſt convenient to repair unto them; and that is, when a man is in doubt whether he have paſſed a right judgement upon himſelf, which ſhould make him deſirous to have the opinion of thoſe perſons, that can neither be deemed to be deceived themſelves through ignorance, nor to be willing to deceive others through flattery and partial Judgement. If any one therefore be in the perplexity of ſuch like caſes, when he thinks of coming to this holy feaſt, let him diſimboſom his ſoul unto him that hath the care of it, and deſire him, that out of the tender love a Father ought to have unto his

his Child, he would be his guide in this Affair. And ſo ſhall a man know how to uſe theſe ſpiritual weapons better, when he is taught by a skilful Commander; and the more ſolid comfort ſhall he have, when his Phyſician aſſures him that (as far as he can diſcern) he is in a ſtate of health.

X. And yet when we have done all this, then we ſhould pray *to God that he would prepare us better than all our preparation.* As when a King comes unto a City to ſtay there for ſome ſpace, he doth not expect that the Citizens (if they be poor) ſhould provide all the furniture for him, which is a thing above their power; but he ſends the Grooms of his Chamber before with ſuch Hangings and Ornaments, as may make the houſe they have prepared, moſt befitting his Majeſty. So let us entreat the Lord, that after all our endeavour to ſet apart our hearts for him, to ſweep the houſe as clean as we can, and fit it to receive ſuch a glorious Gueſt; he would be pleaſed to ſend his holy Spirit, that may prepare the place for him, and adorn our ſouls with ſuch Graces; that His Sacred Majeſty may not diſdain to come and make his abode with us. Say thus

unto thy gracious God: *O Lord! thou ſeeſt how much dirt I have left behind after all my diligence, to cleanſe and purifie my ſoul. Alas! all my thoughts of thee are but dreams; all my deſires but a vapour; my Love is but a flaſh; my Prayers are but a breath; my Tears will ſcarce fill a bubble; and my ſorrow is no bigger than a Sigh; all that I do I am aſhamed of it my ſelf, and therefore thou maiſt much more loath it, and deſpiſe it. Come thou, O Lord, therefore,* and ſearch my heart; try me, and know my thoughts, and ſee if there be any wicked way in me, and lead me in the way everlaſting. *Do thou awaken in me moſt lively thoughts; do thou inkindle a burning affection; open thou the flood-gates of my eyes; and open thou my lips, that my mouth may ſhew forth thy praiſe. Seeing my heart (Lord!) is ſo ſtrait and narrow, that it is not fit to entertain thee, do thou widen and enlarge it, and then come and fill me with thy ſelf, and ſay,* Here will I dwell, for I have deſired it; this is my reſt for ever. *Yea, O my gracious God, unleſs thou interpoſe thy Power, I am very much afraid I ſhall not keep this little goodneſs till the next morning, which now ſeems to be in me. Theſe weak Thoughts, theſe faint*

Pſal. 139. 23, 24.

faint Desires and sickly Affections that are in my soul, I doubt will not live a night, unless thou find waies for to preserve and cherish them; but my inveterate habits of evil will smother and choak these new Resolutions. I am in fear that all these meditations will be flown away while I am asleep; and my house will be foul again before I awake, unless thou keep me. Ah my dear God! seeing I have bestowed some small pains upon my heart, and have conceived some little hopes, suffer them not to be all dashed in pieces in a night! Spread the wings of thy goodness over me, and maintain that which not I, but thou thy self hast wrought. Lord! let me find when I awake, that my affections and desires are grown beyond the strength of man, and that thy power rests upon me. Oh let me find a greater fervour than ever in thy service; let that spark which I feared would go out, be grown to a flame that will never expire; and so shalt thou draw mine eyes towards thy self alone, who workest such wonders; so shall my heart be filled with nothing but thy sweetness; and my lips shall overflow with thy praises. Lord! If I may beg this grace of thee, I am verily perswaded I shall languish after none but thee, and seek for no other plea-

ſures but to pleaſe thee. Therefore my good Lord! I leave my ſelf in thy hands, hoping that either I am or would be ſuch as thou wouldſt have me. And if I be arrived but as far as a will and deſire to be what thou wouldſt have me, that will is thine; *and therefore ſeeing that will is mine too, and we both conſpire together, I take the boldneſs to ſay,* Lord! let thy will be done. *Oh my ſweet Saviour! I was going to ſay that I am ſick of love, that I cannot live unleſs thou love me, and make me better. But I correct my ſelf, and it is enough if I be ſick becauſe I cannot love thee. Do thou make me ſick, or rather make me well with love unto thee; ſo ſhall I come to thy Table with joy and gladneſs, hoping that thou wilt kiſs me with the kiſſes of thy mouth, for thy love is better than Wine. Draw me, and I will run after thee; yea,* we *will run after thee; for I will proclaim to others the loving-kindneſs of the Lord.*

CHAP.

CHAP. XI.

Some mistakes removed about Preparation. The primitive Christians not too zealous. The fear of being superstitious makes too many irreligious. No reason for the neglects of the present worldly Christians. They fear to do that which God commands, when they fearlesly do that which he forbids. Good people ought to be cautious lest they fall into Superstition while they study to avoid it.

WHat preparation there should be besides this, I do not understand, it being directly contrary to the first thing that I propounded, for any to imagine that we ought just before the Sacrament, to have a greater care of not sinning, than at other times. We are always Pilgrims and strangers, and so ought to abstain from fleshly lusts that war against the soul. These

When one bad *Socrates* prepare himself for his trial, he answered, οὐ δοκῶ κατ' σοι ἅπαντι τῷ βίῳ πρὸς τοῦτο παρασκευάζεσθαι, &c. Do not I seem then to thee through all my life, to be prepared for this thing? It hath been my care neither before thee, nor alone, to do any evil. *Arrian. lib. 2. cap. 2.*

luſts are always poyſonous, and not only when we are going to take the Cup of the Lord into our hand. And therefore it is a grand deceit to think that we and our ſins muſt be ſevered only then, when we more nearly embrace our Lord; for holineſs is our profeſſion afterward, as much as before we communicate with his Holineſs. Or rather all the time *after* one Communion, being *before* the next which doth ſucceed, it is the time of Preparation for it. We are to keep our ſelves in a conſtant purity, and to labour to keep cloſe to the Covenant of our God; only when the time doth nearly approach, that we may enjoy ſuch another repaſt, we ſhould excite our appetite, raiſe our thoughts and meditations, imprint the ends of the inſtitution more fairly in our memories, voluntarily offer more of our time and our thoughts to religious exerciſes, and do all that over again with a greater zeal, which we have been doing every day ſince we were laſt in his Sacred Preſence. You may obſerve, that as juſt before this ſolemnity, our thoughts are more deep and ſerious, and our hearts lifted up to a greater fervour, and we have ſtronger longings after Chriſt and his Bleſſings which prepare us for the enjoyment; ſo the enjoyment

leaves

leaves us for ſome time afterward, in a great degree of heat, in more lively apprehenſions, and more vigorous affections. But theſe through multitude of buſineſs, and many occaſions, may languiſh by little and little, and may abate of that degree and ardour wherein they were, (which I look upon as the weakneſs, rather than the ſin of a good heart) and therefore our work is to recover our ſouls before the next Communion, to the ſame, or rather an higher degree of zeal. And then though afterward there may be again ſome abatement and fall in our affections, yet it will be leſs; and more fervency and heat will remain, than would have been, if we had not got up our hearts by that Preparation, and that Communion, to an higher pitch of ſpiritual love.

The Primitive Chriſtians who communicated every day (as ſome paſſages in the *Acts* of the holy Apoſtles would make us think) or at leaſt every Lords Day, had need of leſs of this Preparation that I have mentioned; for as ſoon as ever the flame began to decay, there was new fewel added; and that degree of warmth (to which they were raiſed) was ſcarce gone from their hearts, before a new fire was kindled. But now the cuſtom is ſo, that

this Feast returns more seldom, and we cannot say with S. *Basil*, *We Communicate four times in a week, besides all Festival days.* but it is very much if men be so devout as to Communicate *once in four weeks*; and therefore because many things may be slipt out of our minds, and former impressions may be grown weak, we had need more solemnly to recollect what we have learnt, to stir up our remembrance, to renew a sense of the ends of its institution, of our own wants, of the wants of the poor, and the rest of those things which I have in the former Chapter recommended to your thoughts.

Ἡμεῖς μὲν τοιγε τεταρτὸν καθ' ἑκάστην ἑβδομάδα κοινωνοῦμεν, &c. *Epist.* 2. *ad Cæsaream Patritiam.* In the beginning of which Epistle he commends an every-day Communion, ὡς καλὸν καὶ ἐπωφελὲς, as good and profitable.

If men understood these things, they would neither wonder that the ancient Christians communicated so oft, nor would they have any excuse left for their own neglect.

First, I say they would not wonder that the fervour of those primitive souls was so great; for they had a huge care to lead an holy life, and that made them both fit and desirous to converse with God every day. We judge of them perhaps by our selves, and think that it was superstition

rather

rather than Religion, that made them ſo forward to this Office; and by caſting a blot upon their Piety, we hope in this frozen age to be accounted Pious. If ſuperſtition can be believed to have grown up ſo early, then we may be thought with leſs zeal to be more devout. If they did only flatter Chriſt with ſuch a buſie devotion and frequent reſort unto him; we may hope to paſs for better Friends, that are not ſo forward, but more diſcreetly reſerved and ſparing of our company. So handſomly do our deceitful hearts teach us to cover our own nakedneſs, by calling all that ſuperſtition which creates any trouble to us, and crying out upon that as a ſpice of Will-Worſhip, which doth not ſort with our humour. For it too plainly appears, that if a Child of our own brain do pleaſe us well, we are as fond of it, as any of our Neighbours can be thought to be of their conceptions, and would have the world embrace it as a divine Ordinance, formed in Heaven. The very truth is, *Men lend to God, and their Devotion, only ſuch Offices as flatter their paſſions.* There is much of pleaſure in having the ears tickled with a Sermon; and it makes a great noiſe among our Neighbours, to keep days of Faſting and Prayer; and

therefore

therefore these are accepted with a greater applause, than the sad Meditations of Christs Death, and the frequent remembrance of the Wounds of a Crucified Saviour, which prick too deep, and make too wide gashes in our hearts. Though this be more expresly commanded than many other things that men perform with a great noise, and spend much zealous breath upon; yet they cast but a cold and heavy aspect on it, because it humours not their ease, and speaks not kindly to their covetousness, but makes too busie and narrow a search into their souls. And really I doubt that mens endeavours to be removed as far as they can from *Rome*, have done our Religion a great deal of harm. They still retain the custom of celebrating every day, but the Priest doth it alone, and they make it a Sacrifice for the quick and dead. Now some men, so that this false notion was destroyed, and private Masses abolished; did not care though frequent Communions were destroyed also together with them; and it is our manner to pay this honour to Christ but twice or thrice in a year. And so because they speak of Justification differently from us, men are apt to live as though good works were a piece of Popery, and as if Alms-deeds and Charity

rity to the Poor, were a ſcandalous thing in Religion. Though men Communicate very ſeldom, yet their offerings are as ſparing as if they Communicated every week; and ſo their ſouls and the Poor, are both defrauded and ſtarved together. Idleneſs and covetouſneſs are mens darlings; they are the brats of all new devices in Religion; and theſe two are nurſed up and dandled on the knees of this trifling conceit, that zealous devout Chriſtians do bear too great a reverence to this Sacrament, and hope to go to Heaven by their charitable deeds. Well! let ſloth and avarice pride themſelves a while; it will not be long before God take down their Plumes, and make it manifeſt, that it was not ſuperſtition which prickt forward the firſt Chriſtians to ſuch frequent Communion, nor vain-glory which made them ſo prodigal (as the modern ſtile is) in their liberality. Methinks I ſee how the lazy and worldly Chriſtians thruſt themſelves into the Arms of Chriſt, and do even melt and diſſolve into his boſome in raptures of love; their mouthes can reliſh nothing but Chriſt, and his Name is ſo ſweet that it is ingraven upon their lips; they court him as if they would raviſh his heart, and they exceed the ſtrains

of

of all Romantick Lovers; If he will not beſtow himſelf upon *them*, they cannot imagine who ſhould be taken into his favour. They cannot believe but he will take it very ill if they will not truſt him for their ſalvation, without troubling themſelves; whom he is ſo tender of, that he would have them void of all care and thoughtfulneſs. It is a piece of ſelf (think ſuch men) to be ſo ſtrict and curious; Alas poor ignorant ſouls! men would fain be doing ſomething to procure ſalvation; they would purchaſe Heaven, and give ſomething to attain it, but we will give Chriſt the honour of doing all, and only caſt our ſelves upon him, that he may ſave us. You cannot imagine now how theſe mens hearts are tickled and raviſhed with theſe Liquoriſh thoughts; and the pleaſure of them, doth but make them believe that they are in greater favour. In this tranſport of fancy they do verily conceive that they have the teſtimony of the Holy Ghoſt, bearing witneſs to them that they are the Sons of God. But how fearfully theſe perſons will one day fall, is a great deal further from all our conceits. The Lord will ſhake off all theſe men with a great deal of diſdain, who offer but to touch the very skirts of his Garments. *O you vile*

vile and adulterous ſouls (will he ſay) *who think that I am altogether ſuch an one as your ſelves; depart from me, for I know you not, ye workers of iniquity. Down you arrogant ſpirits that thought to build your neſts on high, and by the wings of fancy to flie up unto Heaven; I have no room in my heart for ſuch flatterers, nor can my ſoul love ſuch Hypocrites and Unbelievers. But come you bleſſed of my Father, (you who have loved me, and kept my Commandments, you that did what I bid you in remembrance of me,) and inherit the Kingdom prepared for you. Then ſhall there be great wailing, and men ſhall groan for anguiſh of ſpirit. Then ſhall the* worldlings *ſay, This is he whom we had ſometimes in deriſion and a Proverb of reproach. We fools accounted his life madneſs, and his end without honour. How is he numbred among the Children of God, and his lot is amongſt the Saints?* I wiſh all men would lay it to heart betimes, and not think that it is preciſeneſs to endeavour to obſerve all the commands of our bleſſed Lord. Which if we did, then this command would not be ſo ſlighted, of commemorating his death in the way he hath appointed, nor would men be ſo unmeet for it as now they ſeem to be.

For

For Secondly; What excuſes can men find to palliate the neglect of this duty, but what ariſe from an unholy or careleſs life? Many pretences there are, I know, to keep me from waiting upon our Lord, and accepting of his kindneſs, but they all grow upon this bitter root of loving the world and the luſts of it. We put him off with the excuſe of too much boldneſs, and rudeneſs that we ſhould be guilty of, if we ſhould give him frequent viſits. Truly as the caſe ſtands, moſt men would be too full of confidence if they ſhould approach; but the only reaſon is, becauſe they have a mind to live as ſtrangers to him, and not to be his houſhold Servants and Domeſticks; for then they might alway come unto him. Men plead their unworthineſs, but it were well if they were more ſenſible of it, for then they would not remain ſo unworthy. They think they muſt not come ſo oft, becauſe it coſts them ſo much time to prepare themſelves once; but if they would ſpare ſo much time as to lead an holy life, and be at ſo much trouble as to pleaſe God in other things, they would not find it ſo laborious to pleaſe him well in this. If they did alwaies keep a fear of God in their ſouls, then they would without much pain be fit to approach with fear and reve-

reverence into his preſence. One ſaith he is incumbred with buſineſs, and hath not time to prepare himſelf; another hath differences with his Neighbour, and is not reconciled; a third intends it very ſhortly, but for ſome reaſons muſt at preſent omit it. None of theſe men fear to live in the known ſins of worldlineſs, enmity, delaies, and yet fear to do a known duty which our Lord a little before he died, did command us. If theſe perſons would but fear to do that which God hath forbidden, then they would not fear to do that which God hath commanded. But while they refuſe to obey him in one thing, it is not to be expected that they ſhould yield ſubjection in another. Nay, the world ſhall do more with them, than God can do, while they remain ſuch ſtrangers to him. For if there were a reward of an hundred pounds annexed by ſome Benefactor to every Receiving; this golden reaſon no man would be able to reſiſt, but all buſineſs would be thrown aſide upon ſo rich an account. So baſe and deceitful are the hearts of men, that they pretend fear of diſpleaſing God, when it is but a fear of being engaged too ſtrictly for to pleaſe him. They ſay this is the moſt excellent food, but they are loth to taſte it, becauſe they would

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would not be at the pains to get themſelves a ſtomach to it, and digeſt it.

They keep it for a good bit at laſt, till ſickneſs make them hungry, and will give them no leave to ſin after it. They look upon it as a ſtrong Cordial, that muſt be uſed only in deſperate caſes, when ſoul and body are parting and taking their leave of each other. But if it have ſuch a power to make men happy, then why could it not make them holy? and why did they not uſe it all their life long to that purpoſe, but becauſe they had no love to holineſs? Therefore as *Antiſthenes* ſaid to the Prieſt of *Orpheus* his myſteries, who perſwaded him to be initiated in his Religion, becauſe all ſuch ſhould receive eternal felicities; *why then doſt thou not dye man? if thou believeſt ſo, why loveſt thou this life ſo well thy ſelf?* So ſay I to theſe men, if there be ſuch vertue in the Sacrament to carry you to Heaven, ſo that you would receive it when you die; Why do you not uſe it that it may carry you thither while you live? why would you not be in Heaven now, if you think it ſuch a deſirable thing? and why do not you value that which you account a means to bring you thither?

And

And as for godly people who are afraid to come, becauſe they find not themſelves ſo prepared as they would be; they had beſt take heed leſt they turn truly *ſuperſtitious* by fearing more than needs. Do you make it the buſineſs of your lives to pleaſe God? do you daily live upon the Lord Jeſus, and feed on him in your hearts by a lively faith? is he before your eyes as the director and example of all your actions? Why ſhould you think then that he will not be pleaſed with your company at his Table? Would you have a thought as ſtrong as an Angel? would you be able to flie as ſwiftly as a Cherubim, and love with ſuch a flame as a Seraphim? And will you ſtay till you be as richly adorned as a glorified Saint, before you think it fit to attend on him? Methinks it ſhould be ſome comfort to a good heart that it hath ſuch enlarged and noble deſires. But if it may not feaſt with God till it have what it would, why do not men tremble to pray without ſuch perfections? Why do they not dread to hear and read the Word of God; and turn away their faces when they look up to Heaven in any Meditations? Are theſe ſuch trifling duties? or do not theſe conſtitute the prime and vital parts of this which they ſo dread? Doth

not the ſoul feed it ſelf at the Sacrament by holy Prayers, affectionate thoughts, devout thankſgivings, and a hearty oblation of it ſelf to God? I doubt while we cry out juſtly againſt the ſuperſtition of *Rome*, many of us have that too near our very hearts, which is the very root and life of all ſuperſtition. For Δεισιδαιμονία, or *ſuperſtition*, is a cauſeleſs trembling ariſing out of our own mind, when there is nothing in the object on which we look to breed ſuch an affrightment. If we make this Sacrament ſuch a φοικτὸν μυστήριον, *terrible myſterie*, that we dare not do the duty which Chriſt hath commanded us, then it is plain our minds are filled with Heatheniſh terrors, and we affright our ſouls with our own childiſh imaginations. Take heed therefore of whatſoever it be that would make you run away from your duty, and do not *breed* up your ſouls in ſuch a dread of your Father, that you *ſhould turn reverence into horror, fear into affrightment, and the cup of gladneſs into the Wine of aſtoniſhment.* Why ſhould you turn your backs when God invites you to him? why ſhould you feed on ſcruples, when you may feed on the bread of life? why ſhould you go and weep alone, when God would have you to rejoyce with your Brethren?

thren? I can imagine no reaſon of it but this, that ſome have little care to live godlily; and thoſe that have, underſtand not well the terms of the Goſpel; and one reaſon why many underſtand them no better, is, becauſe this duty is performed ſo ſeldom wherein they ſhould renew their Covenant with God. Men have but little acquaintance with this thing, and that makes them to be afraid of it; and they ſeldom come to God in this manner, and that makes them more fearful when they have a mind to come. If this feaſt ſhould be kept every day, it might be apt to grow into contempt; but now being rarely obſerved, it breeds in our ignorant and weak natures a ſtrange and panick fear. And therefore the beſt advice that I know of to be given to all good people, is this; 1. *That they throughly underſtand what the ends are for which this remembrance of Chriſt is appointed:* And, 2. *That they believe the chiefeſt preparation to it is a holy life.*

CHAP. XII.

Advices and Directions to thoſe, who never yet received the holy Communion. How they are to prepare and diſpoſe themſelves by owning and ratifying their Baptiſmal Covenant; by a ſerious ſearch into every part of their Soul and into their lives; by approving of themſelves ſincere, &c. The whole comprehended in ſix particulars, which are diſtinctly repreſented for their guidance and incouragement. The Concluſion of this Part, about Preparation.

BUt ſome perhaps will ſay, that I have only directed thoſe that are already in a ſtate of grace, and it may be aſked, whether there be not another ſort of preparation for thoſe that are not yet entred upon Religion, and what qualifications will diſpoſe men for their firſt Communion with the People of God.

I anſwer, That ſuppoſing they are Baptized, and have been Catechized and inſtructed

ſtructed in the Chriſtian Faith, the duty of ſuch Perſons is,

I. *Firſt*, To own and profeſs their Baptiſmal Covenant now that they are attained to years of diſcretion and underſtanding. Let them firſt *own* it in the ſecrets of their own ſoul; and then let them *profeſs* it unto him that God hath ſet over them; and let them deſire him to *preſent* them to the Biſhop, that before him they may more ſolemnly ratifie it, and receive his bleſſing: and ſo let them come to ſtrengthen their reſolution, by adding *a new Sacrament* to the former Engagement. That which they ſhould have done at Baptiſm, if they had been men, let them do now that they underſtand their Baptiſm; and enter their proteſtations againſt the luſts of the world, the fleſh and the Devil.

II. *Secondly*, As they muſt well examine themſelves before they make ſuch a profeſſion, ſo now intending to receive this holy Sacrament, they ſhould make a new ſearch into all the parts of their ſoul. Let ſuch a man therefore *firſt* bring his underſtanding unto tryal, and examine it what it apprehends concerning Chriſt and all

his Offices. What knowledge it hath of the ends of his death, and the benefits that come thereby unto us, as alſo of the nature of the new Covenant, and of this Sacrament whereby we come to partake of thoſe benefits. Then ſecondly, Call thy *Judgement* before the Bar of Conſcience, and ask it how it prizes and eſteems of Chriſt and all his benefits, and whether it count all things but dung and droſs for the excellency of his knowledge, and whether it value the deliverance wrought by him, from the power as well as puniſhment of ſin, more than a Kingdom bigger than the world.

Then thirdly, Take thy will under examination, and ask it if it heartily conſent to believe all that he ſaith, to do all that he commands, and to expect in ſuch a way all that he promiſeth. Here thou muſt be very inquiſitive, leſt thy heart ſhould be divided between two Maſters. And it is neceſſary that thou repreſent unto thy ſelf all the dangers thou maiſt undergo, and the hazards thou maiſt run, if thou cleave to Chriſt, and not unto the world; and then ask thy ſoul if it chuſe Chriſt with diſgrace, if it embrace him and a ſtake both together; and in one word, *if it ſincerely love a crucified Saviour.*

Fourthly,

Fourthly, Then next of all, Let thy affections be called to an account, which are but ſeveral motions of thy will. See what ſorrow, what pain and grief thou haſt conceived for offending of thy Lord: What hunger and thirſt there is in thee after righteouſneſs: What deſire to partake of the Blood of Chriſt, to quench the fire of Gods anger that is kindled in thy ſoul, and to waſh away all that filthineſs which makes him angry. See that thou be in love and charity with all men, that there be no hatred nor enmity, no wrath nor diſpleaſure againſt any of thy Brethren. See that there be ſuch affections in thy heart as befit that duty which thou thinkeſt to perform, *ex. gr.* Ask thy ſoul, why did thy Saviour bleed? was he a Malefactor? or were thy ſins the Traytors which delivered him to theſe horrid torments? What hatred then doſt thou find againſt them? how canſt thou find in thy heart to uſe them? Ask again, Was thy Saviour overcome by death, or did he overcome it? O think what triumph it ſhould raiſe in thy ſoul (if thou doſt conſent unto him) and what joy it ſhould create in thy heart, that he hath deſtroyed ſin, death and the grave, and opened the gates of life. Ask it once more, What are thoſe glorious things that he hath

purchaſed by his Blood? And what love doſt thou feel in thy ſelf towards him? What ſympathy haſt thou with his dear affection? and what canſt thou find in thy heart to do for the Holy Jeſus?

Fifthly, And then after all this, let all the actions of thy life be brought again before the ſame Tribunal, and arraign thy ſelf for all the villanies thou haſt committed againſt thy Lord, for all the breaches of thy faith and ſacred Oath unto him. Yea, if there be but a little paſſion, a raſh word, a vain thought, whereby thou haſt given him the leaſt prick of a wound, find them out as near as thou canſt, and let them be brought forth to be ſlain before him.

Then laſtly, Dive moſt ſeriouſly into the bottom of thy heart, and fetch up all the *reſolutions* that thou thinkeſt lye there, ſet them in the very face of thy Lord, and ask thy heart before him, and bid it ſay true, as it will anſwer it at the day of Judgement, What are thy purpoſes for the future? for what *ends* wouldſt thou approach to the Lords Table? Yea, go ſo far as to examine thy ſelf about thy *intention* in ſuch things as thou thoughteſt formerly could never be done, or never avoided from being done. Ask thy heart about

the

the faults of thy nature, of thy temper, and thoſe which through humane weakneſs will occur; about thy fooliſh thoughts; thy little paſſions, which none diſcern to ſwell but thy ſelf, *&c.* Art thou reſolved to be more watchful againſt theſe, to uſe more induſtry to ſuppreſs them, to redeem thy time, to avoid all occaſions of evil, to guard thy ſelf more ſtrongly where the temptation uſed to come? Reſolve thy ſelf, and be ſatisfied about all theſe particulars, and ſo accordingly proceed forward when thou knoweſt thy ſelf, and thy heart hath told the truth concerning thine eſtate. For examination is not commanded for it ſelf, but in order to ſomething elſe that is to follow after this ſearch.

III. Therefore *Thirdly*, Let every man approve himſelf in theſe particulars, and judge that he is a perſon that means really to live godlily; to forſake all other Maſters, and cleave to Jeſus only, having an underſtanding of the conditions of his Service. Let thy ſoul give thee a good Anſwer upon the foregoing examination, and then I have little more to ſay. But be ſure of this, That thy judgement of thy ſelf (*i. e.* of thy Underſtanding, Will, Affections, *&c.*) be impartial and unbyaſſed

ſed, and do not incline to any favourable conſtruction of thy ſelf, but let the Word of God be thy Rule, and thy ſpiritual Paſtor be thy Guide, if thou doubteſt that thou flattereſt thy ſelf.

IV. But *Fourthly*, If thou haſt lately committed ſome great and ſcandalous offence, before thy heart began to be thus pricked and ſtimulated to ranſack it ſelf, *make ſome trial of thy ſelf before thou comeſt to the Lords Table.* Two ſorts of Converts there are. Some have not behaved themſelves towards God as they ought, but lived careleſly without the exerciſe of Piety and Devotion to him; yet have not committed any groſs ſin, which might caſt a blot upon the Sacredneſs of this Feaſt, if they ſhould preſently come to it, nor offend the flock of Chriſt who have Communion with them. If they be touched with a ſenſe of their private neglect, if their ſins againſt God be a burden to them, though men know them not, if they heartily abhor them, and betake themſelves to the work of godlineſs with all their might, and do firmly determine with themſelves, that they will hereafter be more careful and diligent in their duty, and deſire to come to the Sacrament, that they may be

be more ſtrongly engaged and tied to do as they reſolve, I think they may have a comfortable hope that there is a change wrought in them, and ſo ſhould approach unto it.

But there are others whoſe ſins are notorious and ill favoured, known to all the Neighbourhood. And perhaps they have been reeking in a ſin a few days before the holy Communion, but their hearts begin now to ſmite them, and they find ſuch ſevere reproofs in their ſouls, that prick them to ſome good reſolutions. I would wiſh theſe perſons ſeriouſly to adviſe with themſelves, whether this may not be a *ſtart* which comes from ſome ſudden ſpur; and to make trial how they can like to travel in the ways of God. There are certain pangs of devotion that come upon men againſt a ſolemn time, and when their ſouls are at a little leiſure, they ſpeak very freely to them, and their ſins being great, ugly and ſtaring, they may much affright them: Therefore it is the ſafeſt courſe to ſtay till this fit be over, and the next day to look upon them with the eye of a rational conſideration, and ſee whether they have not recovered their old complexion, and begin to ſmile again. For elſe we may add one ſin to another, if we come to this

this holy duty with a reliſh of our ſins, and a likelihood to return again unto them, after ſome little falling out which may conclude in a greater kindneſs. It is monſtrouſly unſeemly and dangerous for a man to come from the laſt days vomit, and his yeſternight ſurfeit to ſit at the Table of the Lord, though he ſeem never ſo much aſhumed. It is that which deſtroys Religion, for men to think, that they can leap ſo inſtantly from one ſtate to another; and change a ſtate of ſin for a ſtate of Grace, at a dayes warning. Such Crimes muſt be purged with a great ſorrow, and in a deep humiliation; which if it be true, will make a man think himſelf unworthy to be preſently entertained by God in ſo near a Communion, yea to be below the leaſt good look from his gracious eye. With many tears will ſuch a man ſeek out for the hope of a pardon; many puniſhments will he inflict upon himſelf for ſuch intemperance, or uncleanneſs, or covetouſneſs, or whatſoever other groſs ſin it be that he is guilty of, and he will think it but a juſt puniſhment; that though he were invited, he ſhould keep himſelf from the enjoying of God at his Table, and from ſuch good company of Gods People. *Shall I who am a Beaſt* (will ſuch an one ſay)

ſay) *go among the People of Gods Paſture? A meer Wolf go and feed among the Sheep of his hands? I who have wallowed in vice, like a Swine in the mire, go and ſit me down in ſo holy a place? I whoſe meat hath been ordure and filth, to put the Bread of God to my lips? Far be it from me; let me rather eat aſhes, the bread of affliction, and take my tears for my drink. No! let my tongue rather cleave to the roof of my mouth; let my lips rather be ſowed together; than that I ſhould preſume to drink of the Cup of Bleſſing, who have deſerved ſuch a curſe from the hand of God. I ſit down with God at his Table! A Dunghil is a more proper place for ſuch a bruit. Come, let us embrace the duſt, let us kiſs the earth, and think it is a ſtrange mercy that we live; and let us ſtay a while to ſee if the Lord will let us live, and hope to live for ever. Sit at the Table of the Lord! Alas! I am not fit to lie upon my own bed. I dare not ſleep, for fear I die. And oh! that I could give no reſt to my eyes, nor ſlumber to my eye-lids, till I had prepared a place for him to dwell in. Oh that we were but friends, though he would not uſe me as his friend!*

I have but repreſented to you the ſad and pathetick groans of a heart, that knows

knows what it is to ſin. It cannot tell how to move forward ſo boldly to God, as men are apt to do; it ſtands ſtill, or rather it lies down, and knows not what to do. It wonders at the ſecurity and careleſneſs of offenders; and if ſleep come to ſtroak its head with the hopes of a ſlumber, it can ſcarce tell how to welcome it; but is rather afraid to receive its kindneſs in this condition; at leaſt unwilling to ſuffer it ſelf to be lull'd thereby, though it be but into a ſhort forgetfulneſs of its guilt and miſery. But then all this ſadneſs tends to joy; and is but like the Clouds which gather about the Heavens, which having wept as much as they can, look the clearer. This humility and modeſty doth not make a ſoul run from God, but moves it deliberately to approach him. And when a man perceives really that he hath left his ſin, and is become a new Creature, then let him entreat the favour of God, that he who hath done him ſo much good, would grant him the liberty to be in the number of thoſe whom he feeds at his own Table.

V. *Fifthly,* When thou findeſt that it is the ſincere reſolution, and likewiſe endeavour of thy ſoul to pleaſe God, *though in ſome*

ſome things thou ſhouldſt break thy reſolution againſt the very purpoſe of thy heart; yet let not this hinder thy coming to the Supper of the Lord. When notwithſtanding all our diligence, we ſtill offend, it is a ſign that we muſt uſe ſome other diligence; and therefore we ſhould be induced rather to fortifie our reſolutions by ſo powerful a means, than to abſtain from it. For they that neglect it becauſe they are weak, may juſtly fear leſt they be therefore weak, becauſe they live in neglect of a known duty. Let it be the endeavour then of all thoſe that ſtudy to live godlily, though they be feeble and tottering, to underſtand the true uſe and benefit of this duty, and then to perform it for this end, that they may be ſtrengthned and confirmed.

VI. Yea *Sixthly*, If thou breakeſt thy reſolution after thou haſt received theſe holy Pledges, and feeleſt but little ſtrength; *yet let it not deter thee from receiving, but rather make thee frequent it the more*, that the repetition of this action may do that, which a ſingle act was not able to do. For this Sacrament was inſtituted for the weak, more than for the ſtrong, though it be neceſſary for both; and it is likely men

men remain therefore weak, becauſe they feed ſo ſeldom, and let the received ſtrength decay, before they give it a freſh repaſt. But if they ſtill forbear when they are ſenſible of a conſumption, what can be expected but a dangerous languiſhment? If thou haſt not got the victory by the uſe of this weapon, thou canſt not think but to be worſted and foiled by the neglect of it. If thou haſt received no more ſtrength againſt thy luſts by this ſtrong food, how ſhalt thou hope by a weaker and thin diet, to be able to wreſtle with them? Approve then thy reſolutions to be ſincere, and ſtir up thy hunger more frequently; awaken thy appetite, that thou maiſt feed more heartily; and ſo come with hopes through the Grace of God, thou maiſt get further ground of them, and give them (at leaſt) a deeper wound, though they may not preſently be trodden under thy feet. But if ſtill thou findeſt no encreaſe of ſtrength, nor their prevalency abate, I dare not adviſe thee that thou ſhouldſt ſtay away; but ſearch thy heart more narrowly, if thou waſt not too ſlight in thy former reſolution, and beareſt not ſome ſecret favour to thy ſin, and haſt not ſome latent unwillingneſs that they ſhould be ſlain. And be aſſured, that if thou conſtantly uſe the means

means (that God hath appointed) of Prayer and Watchfulneſs, calling him in daily to thy aſſiſtance, thou ſhalt at laſt get the better. For *nothing can* mortifie us, *if the death of* Chriſt cannot; and never *is the power* of his death more felt, than *when we* thus ſolemnly remember it. Therefore do not imagine that thou muſt wait, till by ſome other means thou canſt effect that thing, which is to be done chiefly by thoſe means which thou art afraid of.

To conclude then this Diſcourſe, Let me entreat all ſerious Chriſtians, that they would more attentively heed their own encreaſe in Grace, by this food, that ſo they may encourage the weaker ſort to make uſe of it, when by their own experience they can tell them what Life and Spirit it doth communicate. And what the heed and care is, which you ſhould take, I have already told you; The ſum of which is this: Excite your hunger, quicken your thirſt, and ſharpen your appetite after righteouſneſs, and all the benefits that are to be enjoyed by Chriſt. Labour to remove all obſtructions and ſtoppings that may hinder the free diſtribution of the nouriſhment into all the parts. Sound men may ſometimes be ſo clog'd with colds and diſtempers which they have caught, that

their meat may do them little good, but only engender more rheums and oppilations, and make them more indiſpoſed: And therefore ſome Phyſick will do well to prepare and cleanſe the ways for their food, that it may freely paſs and diſperſe it ſelf through the body. Even ſo may a good man happen to be ſo loaded with ſome Worldly Buſineſs, and his thoughts may be ſo mixed with ſome Affairs, that a damp may be caſt upon his affections, and his ſpirits may move but ſluggiſhly, and at that time he may perceive but little reliſh in any Heavenly Food: And therefore he muſt take ſome time to remove theſe impediments, and caſt off theſe weights. He muſt blot theſe worldly Images (as much as he can) out of his fancy, and diſcharge himſelf of his earthly thoughts and cares. And then having emptied himſelf of thoſe ill humours that he had inſenſibly contracted, he may with the greater clearneſs of ſoul, and more profit to himſelf, partake of this ſpiritual nutriment. We may compare the beſt of men to a Clock, which though it commonly go true, and be conſtantly wound up, and lookt after, yet muſt ſometimes be more exactly cleanſed and new oyled, or elſe it will begin to move more ſlowly, and not keep time ſo evenly; and moiſt

moiſt ſeaſons, you know, and bad weather, are apt to ſoul it, and to clog the wheels in their motion. There will be duſt falling upon our heart, which we muſt often be bruſhing off; ruſt will be growing, while we are expoſed to ſuch variety of ſeaſons and occaſions in the world; and examination, with an application of ſevere truths to our hearts, will be as a file to brighten them, and furbiſh them again, without which they will be unfit for the uſe and ſervice of our Maſter, and unprepared for any duty that we are to go about. But to keep more cloſe to the Metaphor of Eating and Drinking, you know that the ſtrongeſt and moſt healthy perſon that is, had need ſometimes to have the natural heat excited, the vital ſpirits rouzed and awakened by exerciſe and ſtirring, elſe he loſeth his appetite, and his meat makes him but more ſluggiſh, by oppreſſing thoſe ſpirits more heavily, which before were too much burdened. Even ſo before we come to this Table of the Lord, though we be ſound in his ways, and upright before him, yet we muſt by the exerciſes of examination, meditation and prayer, by the diſcuſſion of our Conſciences, and by the ſtirring up the Graces of God that are in us, put our ſelves into a meet temper for

to eat, and by quickening of our hunger, receive the more nouriſhment, and get the greater ſtrength by this food of our ſouls. For this you muſt remember, that as this food nouriſhed the ſoul only by its own actions, and as it nouriſheth only the new man, which can put forth proper actions; ſo it is not likely to yield any conſiderable ſtrength to that, without ſome foregoing motion and good exerciſes.

Menſa

Menſa Myſtica.

SECT. III.

Concerning the Deportment of a Soul at the holy Table.

CHAP. XIII.

Love is in ſtead of all other Directions; yet ſeeing it hath many ways to expreſs it ſelf, there is a neceſſity to guide its motions ſo, that they may not hinder each other: They are ranged therefore and ſet in their right places in the next Chapter.

A Devout perſon being once demanded, What was the moſt forcible means that by long Experience he had proved, to help a man to pray well and fervently: He anſwered,

ſwered, *An holy life.* And to their Enquiry, What he found available next to that: He ſtill returned the ſame Anſwer, *An holy life*; which is both ſecond, third, and all means elſe of praying devoutly. The like I have ſaid concerning Preparation to the Supper of the Lord: By a conſtant exerciſe of piety, we ſhall be more fit without other labour, to attend upon our Lord, than he that is at the pains of a *Moſcovite* Chriſtian, if he do not live holily. It is reported of them, That eight days before the receiving of the Sacrament, they drink nothing but water, and eat nothing but bread as dry as a bone. But if any of us could find in our hearts in this delicate Age, to uſe our ſelves with the like rigour; ſuch abſtinence would not make us ſo hungry, and vehemently deſirous of this Heavenly Food, as a daily abſtinence from all forbidden things, and a care to perform ſuch holy duties, as will maintain a lively ſenſe of God in our ſouls. Our aptneſs to heavenly converſes, conſiſts not in ſome auſterities, and ſowre devotions, before we come to receive this ſweet food; but in a daily mortification and ſeverity towards our ſelves, and in a ſtrict watch over our own hearts. Such perſons hearts are like to dry wood, and they can ſoon ſtir up the Grace of God that lodges there,

there, and with one blaſt (as it were) kindle the flame of Love. Whereas the hearts of other men having been ſoaking in the World, are like green ſticks, that with all their puffing, blowing and prayers, will ſcarce catch any fire.

If any now ſhould make a demand of the nature with that I mentioned, and enquire concerning the next thing that is to be treated of, How a good man ſhould order his behaviour and deportment at Gods Table? I might anſwer in one word, *Love.* Do but love, and that affection is inſtead of a thouſand Maſters, which will teach us all decent carriage, and beſeeming expreſſions, to the perſon whom we love. You need not tell one that is in Love, what he ſhall ſay, or how he ſhall make his Addreſſes, *&c.* but Love it ſelf is his Tutor; which is full of wit and invention, which forms its ſelf into apt expreſſions, and puts on becoming geſtures, and turns it ſelf into all arts of inſinuation. I have read in an Anonymous Author, That he knew ſome Religious perſons, who all the while they were at this feaſt, did nothing elſe but only cry with heart and tongue, *I love thee, O my Jeſus, truly I love thee O my Jeſus*; reiterating this above an hundred times, and profeſſing that they found a ſingular comfort and conſola-

tion, in theſe throbs and beatings of love in their heart unto him. It ſeems their love taught them, that their Lord would be beſt pleaſed, if they threw themſelves into his arms, (as it were) and told him that they were ſo full of love, that they could not hold; and yet were ſo inebriated, that they could not tell what to ſay, but only that they loved him. But he ſaith he knew others that would ſay nothing, but endeavoured to keep their ſoul from all thoughts whatſoever, that they might hear the voice of Chriſt within them, when all their affections were huſht and ſtill. It ſhould ſeem that their Love taught them, that it would be beſt to be ſo modeſt as to let their Lord ſpeak firſt, or rather ſpeak all, and they ſit and hearken to his ſweet voice within them, alluring them to himſelf. The meaning is (if we will make ſenſe of ſuch language) they inflamed their hearts with great Love to our Lord; and left that Divine paſſion to ſuggeſt ſuch thoughts as was proper for the occaſion. For Love guides every man according to the temper and complexion of his ſoul, to make his Addreſſes in that manner which will be moſt pleaſing to his Saviour, and breed moſt contentment to himſelf.

But this very love that is thus quick and ſharp, and knows how to tell its mind, and obtain its end, is of that nature, that it will enquire of others, if they can afford it any aſſiſtance that may poliſh and refine it to a higher degree of purity. And as you have ſeen in the former diſcourſe, That holineſs conſiſts of ſeveral actions of our life very different and various, ſo it is here to be conſidered, that love delights to break forth in ſeveral acts, and the ſoul finds vent for it ſelf in divers manners, according as the objects preſented, do open a paſſage, and make their way into our heart. Now it will be but fit that when we come to remember the great love of our Lord, we ſhould let the expreſſions of our love be as various as we can, and ſuffer our ſouls to burſt out as many ways as there are occaſions offered. When there is an holy fervour kindled in them, let them exhale in ſundry thoughts, and divers breathings of a devout affection; that they may ſend up a perfume of many ſpices unto Heaven. Only if we feel our hearts exhale and evaporate in one thought or deſire more than another, with ſuch a freedom and pleaſure, as though they had a mind to ſpend themſelves in that alone;

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let us not ſtop the paſſage of thoſe ſweet odours, nor quench that ardency of our ſpirits, by turning them to any other thing. But rather let us help it forward, till we find it grow weak and languiſhing; and then it will be moſt profitable and pleaſant alſo to open ſome other port at which the ſoul may ſally forth upon a new object, and be encountred with freſh delights.

And truly, conſidering that I have already led you by the hand as far as the Table of the Lord, methinks I might leave you there to your own Meditations upon that matter which I have prepared to your thoughts. Thoſe minds that are impregnated with good motions, ſhould be all ready (methinks) to teem forth themſelves into moſt proper Meditations at the ſight of their deareſt Lord, without any further directions. But yet I conſider again, that the ſtrongeſt Army for want of Order and good Diſcipline, may do but little ſervice; and that a throng of thoughts, if they be not well ranged and diſpoſed, may thruſt themſelves forward to the diſturbance and hindrance of each other. And therefore I ſhall endeavour to ſet thoſe thoughts which I conceive will be in all good minds, in their

their right place; that they may iſſue forth, and ſecond each other to our greateſt advantage, and the doing of us moſt acceptable ſervice.

CHAP.

CHAP. XIV.

When we have welcomed the day with hearty thanksgivings, how we are to raiſe our affections to the ſeveral parts of this Holy action. More particularly. 1. *what we are to do when we ſee Gods Miniſter ſtand at the Holy Table.* 2. *What affections are to be expreſſed, when we ſee the bread broken and the Wine poured out.* 3. *When the Miniſter comes to give us the Bread.* 4. *When we take it into our hands.* 5. *When we eat it.* 6. *When we ſee the ſame bread given to others.* 7. *When we receive the Cup. Upon all which occaſions, ſeveral ſeaſonable Meditations are ſuggeſted. And then* (8.) *Meditations of the joys of Heaven, and* (9.) *Pſalms of praiſe and thankſgiving will be the fitteſt concluſions of the ſolemnity.*

IT will be well becoming Chriſtian Piety, to welcome the day that brings our Saviour ſo near unto us with acts of joy and thankſgiving, for the approach of ſo great

great a blessing. And since one night may breed too great a damp and chilness upon our spirits, it will be very wholesom to renew those thoughts and affections that we left there when we went to bed; and so go to the House of God in a sense of our unworthiness to entertain so glorious a Person; and in a sense of sin, which is the cause of that unworthiness; together with a joy in our souls, and praises upon our tongues, that he will forgive them; humbly desiring of the Lord that he will accept of us for his habitation; and that he will come and enlarge our souls by a holy love to him, and longing after him, that there may be room for his Sacred Majesty, and a place clean and dressed for to receive him.

And then when the time comes that this holy service begins, we must put on such affections as are most agreeable to the several parts of the action. As *first*, We must solemnly and devoutly joyn with the Minister in those Confessions, Prayers and Thanksgivings which he then offers up to God, in the name of those that are there present. And, *Secondly*, When he invites us in Christs Name to come and receive him, let us adore the goodness of God that will call us to his own Table; and let

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us compose our selves to a thankful reverence, that we may receive this Heavenly Food. And *Thirdly*, We ought diligently to attend unto those Exhortations and Perswasions which are then used, and to endeavour that our hearts may be affected with them. But these are such things as you can easily instruct your selves about, and therefore I will apply my Discourse to more particular considerations.

I. When you see the Minister stand at the Table of the Lord to consecrate the Bread and Wine by Prayer, and the words of Christs Institution, then send up *an act of wonder and admiration, that the Son of God should become the food of souls by dying for us.* Then these words (so anciently used) *Sursum Corda, Lift up your hearts*, should make a joyful noise in all our souls; and they should spread their wings, that by the divine inspirations they may be mounted unto Heaven in adoring thoughts. Nothing more becomes this Sacred Mysterie, than such a dumb admiration; and the love of our Lord is not better praised by any thing, than *loquacissimo illo silentio* (as *Erasmus* his phrase is) by that most talkative silence. When the apprehensions of the soul grow too big for the

the mouth; when it lifts up it self in speaking-thoughts; and this is their language, That they are not able to understand the Miracles of this Love; it shall not be long before it perceive how much God is pleased with its saying nothing. Let us therefore labour at the very entrance, to put our selves into some degree of wonderment, to think what manner of love this is wherewith he hath loved us. Wonder that he should dye for thee, when he was upon the earth, and that he should nourish thee with himself now that he is in the Heavens. Be astonished that Heaven should so condescend to Earth, and Man should be so united unto God. Lose thy thoughts in contemplation of the strangeness of this kindness, that God should dwell in flesh, and that this flesh should be our Food. Let it amaze thee that Christ can never think that he hath given himself enough to thee; but (as the Apostle saith) he gave himself to redeem us from our sins, and now he gives himself to be the strength and health of our souls. He gave himself when he was among men, he gives himself now that he is with God; and (as *Dionysius* relates the story) he told a pious man in a vision, That if it were necessary he would come and die again

again for the ſons of men. This would be a rarely good beginning of this holy ſervice, and we ſhould be fitter for all following actions, if we could put our hearts into a kind of ecſtaſie or admiration at the ſtupendious greatneſs of this myſterie. If our thoughts were once got ſo high, we ſhould be out of the reach of other things that are apt to thruſt themſelves in, and interrupt us. If we had once climbed above our ſelves, and were aſcended into Heaven, we ſhould not be inticed while the Solemnity laſted, to come down to the World again.

II. When we ſee the Bread broken, and the Wine poured out, it is a fit ſeaſon to entertain our ſelves with theſe *three Meditations*, which are big with a great number of other thoughts that they will bring forth.

1. Remember the pains and dolours, the ſhame and reproach which our Lord endured. For which purpoſe imagine as if you were in *Golgotha*, the place where he was crucified, think that you behold him ſtretched forth upon a Croſs, that you ſee his precious Blood trickling down his ſide; and that you look into his gaping wounds; think that you ſee the pits that they

they digged in his hands and his feet, the furrows that they made in his back, and how miserably the Thorns scratched and harrowed his holy head. Think that you hear his dying groans, that the mocks and flouts of the *Jews* sound in your ears. Yea, think that you hear the groans of the Earth under the weight of his Cross; and that you see how the Sun shrunk in his head, as ashamed to look on such a spectacle, and affrighted with the horror of such a sight. And when you have meditated a while upon these wonders, it will be greater wonder if there be no passion made in your hearts. Your own thoughts will teach you such resentments as befit so strange an object, and you will begin to tremble, and bleed, and desire, and rejoyce, and be in such a mixture of passions, as if you would imitate the confusion which was in the world at his Sufferings.

But when you have recovered your self a little, think that it will be most agreeable in the second place,

2. To remember with due affection the great love of our Lord in submitting himself to such pains and disgrace for our sakes. Never did eyes behold such a strange thing, that the only begotten of the Father should bleed like a Malefactor;

that the glorious King of Heaven ſhould dye for his own Subjects, Rebels I ſhould rather call them, and Traytors to their Soveraign Lord. Was there ever any kindneſs like to this? Was there ever ſuch a Furnace of Love (as I may call it) burning in any heart? Could he do more than dye for us? Was there any likelihood that the remembrance of ſuch a Love ſhould dye? That mens hearts ſhould freeze over ſuch a fire? Leſt ſuch a thing ſhould happen, he hath left himſelf ſtill among us in ſymbols and repreſentations; he ſets before our eyes his bloody Death and Paſſion; he makes himſelf preſent to our faith; and as if he would do more than *dye* for us, he deſires to *live* for ever in us, and be united to us. How can we chuſe then but fall into his arms? Yea, how can we withhold our ſelves from running into his heart? Can any heart refrain it ſelf from tears of ſorrow, to think of its unkindneſs? and from tears of joy to think of his ſtrange love? how can we be but overwhelmed both with floods of grief and gladneſs? Can we look upon him whom we have pierced, and not mourn? Can we ſee his bleeding wounds, and not be troubled? What heart can be ſo hard? It cannot but pain us to think that we love him no more, who put him-

himself to such pains for us. It cannot but trouble us to think that our hearts should be so cold, when his was so hot with love, as to send out its life-blood for our redemption. And yet when we consider, that in this stream of blood our souls are washed, and that by his stripes we are healed, who can choose but rejoyce in his love, and hope that he will accept of our poor acknowledgements? And let us but look upon him again as I described him on the Cross, and we shall find our love more large and vehement. Think that you hear him saying to you as he hangs there, *Behold (my friends) how my flesh was torn and wounded for your sakes! See how your sins have used me: Look into my heart which was pierced first by love, and then by a Spear for you. See how my Hands and my Feet were bored through: look how my blood runs out to fetch you home to God. Was there ever any sorrow like to my sorrow? Hath any one loved you so as I have loved you? Behold here I give my self unto you, as once I gave my self for you. By these tokens of Bread and Wine, I conveigh unto you all that I have, and make over to you all that Inheritance which I purchased by my Blood. My Self, and all that is mine, I freely*

give unto you. Need any one (now) that hath ſuch Meditations, be taught with what affections he ſhould behave himſelf towards his Lord? Needs there any piercing words of him that miniſters to wound mens ſouls with ſorrow and grief? Is any artifice of ſpeech required to wind and inſinuate Chriſt into their hearts? Is any perſwaſive Language neceſſary to make them accept of the greateſt and richeſt Bleſſings that all Heaven can afford? Me thinks I ſee the pricking and compunction that will be in a heart that thinks of theſe things. Me thinks I ſee ſuch a ſoul running forth to meet and embrace its gracious Lord. Me thinks I behold it preparing a gift of its whole ſelf to offer unto him; and ſuch flames of Love ſeem to be kindling as if it would fly up to Heaven. But ſtay, it muſt firſt caſt one look downward towards its ſinful ſelf, before it can think of getting up ſo high, and of being a gift acceptable to God. It could not indeed but think of giving the beſt it had to him who gave all himſelf to it: But alas! the time of Sacrifice is not yet come, and it is not good enough for to be given to him. It will try if it can make it ſelf a little better (though never good enough) before it offer up it ſelf, by making its ſins

feel

feel the weight and ſharpneſs of Chriſts Croſs, that they may all die. It will make a ſlaughter of *them*, and then a ſacrifice of it *ſelf*, which is the third Meditation I have to recommend to your thoughts.

3. Conſider how odious, vile and intolerable every ſin is, that brought our Lord to ſuch miſeries, and required ſuch a Blood to expiate it. This hatred of ſin proceeds from great Love; and the viler we ſee it is, the more will our love encreaſe to him that will pardon ſuch a ſhameful act. Think therefore, what is that which makes God ſo angry? What bloody thing is it which drinks the Blood of Chriſt himſelf? What hideous Monſter that could not be ſatisfied with the fleſh of all the World? What curſed thing that the Son of God became a curſe for it? The thoughts of Chriſts Croſs is enough to affright a man out of the very Arms and moſt pleaſant Embraces of a Luſt; it is enough to reſcue a ſoul that is in the mouth of Hell, and ready to go down the throat of the bottomleſs pit. If it can but find any place to take hold of, it can drag a man out of the very Jaws of the Monſter; and it can Arm the revenge of the verieſt doting Lover that ever courted any ſin, and turn

his wrath againſt it. But then how amiable doth the goodneſs of God appear, that he would paſs by ſo many offences, and require no ſatisfaction from us for ſuch inſufferable wrongs? How great was his love, that he would transfer the puniſhment from us unto his Son? and how great was his Sons Love, that he would bear our iniquities, that by his ſtripes we might be healed? Nay, none can tell, nor think how great the love was; but the more hainous and grievous our offences ſeem, the more glorioufly will it ſhine in our eyes; and again, the more lovely God appears, the more ſhall we hate ſin that does any injury to ſo good a God. Let us therefore ſtay our thoughts here a while, and think we hear Chriſt ſay to us, *You have lookt into my wounds, and have ſeen into my very heart; if you have any eyes, ſure you cannot but diſcern what hath put me into this gore. Do you not ſee how ſin raked in my ſides, and tare my very heart? Do you not ſee how greedily it ſuckt my Bood? Behold the very print of its nails; ſee here the very place where it hath thruſt its Spear. You ſay you are my friends, will you not take my part againſt your ſins? Have not all theſe Wounds mouths enough to entreat you to*

faith

fall out with them? Would you have me used thus again? Could you find in your heart to see me once more upon a Gibbet? Why then can you not be perswaded by the remembrance of my sufferings for you? Why do you not spit in the face of your sins? Why do you not buffet and beat them, and do all the despight you can unto them? yea, why do you not revenge me perfectly upon them, and cry crucifie them, crucifie them; not these, but Christ only? Why do I not see them here nailed to my Cross, never to be taken down till they be quite dead? If you would have me embrace you, say, None but Christ, none but Christ; Christ and Wounds, Christ and a Cross, Christ and Death (if he will) shall be our portion.

What, I beseech you, would our hearts eccho back again, if we thought that we heard him groaning such words from the Cross unto us? What a fury and a rage would it put us into against these bloody sins? With what a forwardness should we arm our selves against them? With what a revenge should we flie upon them? We could not but with all speed drag them to the Cross, and torture them to death. We could not but pass sentence, and do the severest execution upon them. Though they

begged never so much for life, the voice of Christ would drown their crys. Though all their friends and familiars entreated for them, their Petitions would be cast out. Though our eyes should pity them, and beseech that they might be spared, though our Tongues and Palates should plead for their life, though all our senses, though every part of our flesh should solicite in their behalf, yet we should never endure that our Lord should be disgusted and affronted any more by them. When *Cæsar* was slain by *Brutus* and his Complices, *Anthony* took his Bloody Garments, and spread them before the eyes of the people, as if every hole which their Daggers had made, would speak an Oration unto them. Behold (said he) the Blood of your Emperour, see here the wounds they have given him. Can you love these Parricides that have stickt him like a Beast? Can you look with patience upon the Butchery they have committed? Can you look through these Clothes, without fire in your eyes? And immediately he so moved the multitude by that artifice, and the vehemency of his Oration, that they run upon the houses of the murtherers, as Tygers or Wolves upon their Prey, and would as certainly have torn them in pieces, as a

Lion

Lion doth a Kid, in the heat of his anger, but that they were before fled from the danger. Cannot then the repreſentation, not of the rent Garments of our Saviour, but of his very broken Body, more move a conſiderate heart againſt ſin, which was the ſlaughterer? Cannot the very ſign of his ſacred Blood pierce with greater Rhetorick into his ſoul? Think that thou heareſt Chriſt himſelf ſay, *Behold my Wounds: See here the breaches in my Body; Look upon me whom they have pierced: Read in me the cruelty of thy ſins. Canſt thou hug and imbrace theſe bloody Parricides? Canſt thou ſhew any kindneſs to ſo vile an enemy? Haſt thou the patience to hear me ask any more Queſtions, and reaſon with thee any further?* Surely in the middle of ſuch thoughts as theſe, the heart of a man could not but take fire, and be ſo incenſed and provoked againſt all his ſins, that he would leave them all dead at the foot of Chriſt. Not one of them could eſcape, but every mans hand would be againſt his particular luſt, and there they ſhould lie bleeding as ſo many ſacrifices at the Altar of the Lord. For who could lie under the load of ſin when he beheld Chriſt groaning upon the Croſs for it? whoſe heart could remain unbroken, when he ſaw his body broken for us?

who

who could withhold his eyes from tears, when he ſaw the Wounds of Chriſt weeping blood for us? *Behold O Lord!* would ſuch a mans ſoul anſwer unto him, *I am ſorry that my ſins have lived ſo long. It was ſore againſt my will that there ſhould be any of them now to kill; fain would I have had their lives, but they are hitherto overſtrong for me. O do thou ſtrike my ſoul through with a ſenſe of thy ſufferings, and they will not be able to endure thy hand. Do thou tranſfix me firſt with a ſenſe of my baſeneſs, and then with a ſenſe of thy love, and ſure they cannot but die when they feel thy pains. I am reſolved not to carry away one of them alive. If they had a thouſand lives, they ſhould loſe them all, that my ſoul may live to thee.*

How it would delight our Lord to hear ſuch a language in mens hearts, it is not for me to expreſs; nor can you imagine how you ſhould pleaſe him better, and draw him more powerfully into your arms, than by ſuch diſcourſe within your ſelves. Nor can you ever think to get the victory over your ſins, and bring them under your hatred and diſpleaſure, if ſuch a ſight as Chriſt crucified before your eyes, be not able to effect it. Never will they be killed, if they can out-live the ſight of a bleed-

bleeding Saviour. Never ſhall we get them under our power, if they can eſcape with their lives, when we remember ſo ſolemnly his accurſed death.

III. When we ſee him that miniſters, come to give the bread unto us, let us employ our ſelves in theſe three Acts of Devotion:

Firſt, It will well become a *ſoul to ſink into a very deep humility*, and to abaſe it ſelf in the ſenſe of its own unworthineſs. When thou ſeeſt that Chriſt is coming (as it were) towards thy houſe, Run forth to meet him at the door before he come in, and entertain him with an act of reverence, worſhip and humble obeyſance to him. Say, *Lord I am not worthy that thou ſhouldſt come under my Roof; I deſerve not the crumbs that fall from thy Table.* Say as *Ruth* to *Boaz*, (*Ruth* 2. 10.) after ſhe had bowed her ſelf to the ground, *why have I found grace in thine eyes, that thou ſhouldſt take knowledge of me, ſeeing I am a ſtranger?* How comes it that my Lord ſhould caſt his eye upon me? What am I, that he ſhould viſit me, and come to marry himſelf unto me? And when thou haſt depreſſed thy ſelf a while at his feet; Then

Secondly,

Secondly, *Riſe a little up again, and mix ſome Acts of love with this humility.* Think of the infinite love of God, that would give his own Son; think of the infinite love of Chriſt that would ſo graciouſly come to ſave us, and would leave us theſe remembrances and tokens of his love. Wiſh that thou hadſt a thouſand hearts to correſpond with ſo great a love. Say within thy ſelf, *Oh Lord! What am I that thou ſhouldeſt command me for to love thee? What compare between me and thee, that thou ſhouldeſt ſo much deſire to make me a viſit, and give to me an embracement? Whence comes it, that thou who art in Heaven, among them who know ſo well how to love and ſerve thee, wilt vouchſafe to deſcend to me, who know little elſe but how to offend thee? Is it poſſible, O Lord, that thou canſt not content thy ſelf to be without me? Did thy meer love draw thee down from Heaven for my ſake? Doſt thou ſtill give thy ſelf unto me; as if thou couldſt never be mine enough? Who can abide the heat of this love? Who can feel thy heart and not be burnt up? There is none can dwell in ſuch flames without being conſumed. No ſoul that can abide in the body, if a great ſenſe of this love do*

long

long abide. We muſt therefore entreat our gracious Lord, that he would ſtay for the full meaſure of our love, till he hath made us able to do nothing elſe but love him.

And thirdly, *Let us turn our Love into deſire.* Let us beſeech him to fill us with his holy Spirit, and to dwell in us by all his divine graces. Say, *Lord! ſince thou art pleaſed to come and offer thy ſelf unto me, My ſoul thirſteth for thee even as the thirſty Land; I humbly ſtretch out my hands unto thee; I open my mouth wide, that thou maiſt fill me. O ſatisfie my ſoul with thy likeneſs! O let me taſte that the Lord is gracious!* And you may be aſſured that the Lord loves a ſoul that lies in ſuch a poſture ready to receive him, that gaſps and longs after him, and ſaith in its heart, *whom have I in Heaven but thee? and there is none on earth beſides thee.* Stir up thy appetite therefore, and come to him as a chaſed Hart to the ſtreams of water, as an hungry man unto a Feaſt, as a Bride unto her Wedding, a thouſand times defired. Labour to feel ſomething like to thoſe longings; that ſo thou maiſt taſte and ſavour his love the more, and it may leave a ſweeter guſt and reliſh upon thy ſoul, and thy mouth

Pſal. 143. 6.

Pſal. 73. 25.

mouth may praiſe him afterward with joyful lips.

IV. When we take the Bread into our hands, it is a ſeaſonable time to do that Act which I told you was one end of this Sacrament, *viz. Commemorate, and ſhew forth or declare the Death of Chriſt unto God the Father.* Let us repreſent before him the ſacrifice of atonement that Chriſt hath made; let us commemorate the pains which he indured, let us intreat him that we may enjoy all the purchaſe of his Blood, that all people may reap the fruit of his Paſſion; and that for the ſake of his bloody ſacrifice he will turn away all his anger and diſpleaſure, and be reconciled unto us. *Themiſtocles* (they ſay) not knowing how to mitigate, and atone the wrath of King *Admetus*, and avert his fury from him, ſnatcht up the Kings Son, and held him up in his arms between himſelf and death, and ſo prevailed for a pardon, and quenched the fire that was breaking out againſt him. And this the *Moloſſians* (of whom he was King) held to be καὶ μεγίστην καὶ μόνην σχέδον ἀναντίῤῥητον ἱκεσίαν, *the moſt effectual way of ſupplication*, and which of all others *could not be reſiſted or denied.* Of far greater prevalency is this Act,

Plutarch. in Themiſt.

Act, the holding up (as it were) the Son of God in our hands, and repreſenting to the Father the broken body, and the Blood of his only begotten. Let us ſet this between the heat of Gods anger and our ſouls; let us deſire he would have regard to his dearly beloved; and the Lord cannot turn back our Prayers that preſs and importune him with ſuch a mighty argument. Say therefore to him, *Behold, O Lord! the ſacrifice of the everlaſting Covenant; behold we lay before thee the Lamb that takes away the ſins of the World. Is not thy ſoul in him well pleaſed? Is not his Body as really in the Heavens, as the ſigns of it are here in our hands? Hear good Lord! the cry of his Wounds. Let us prevail with thee through the virtue of his ſacrifice. Let us feel, yea, let all the World feel the power of his interceſſion. Deny us not, O Lord, ſeeing we bring thy Son with us. Hear thy Son, O Lord, though thou wilt not hear us, and let us, and all others know that he lives and was dead, and that he is alive for evermore.* Amen. Rev. 1. 18.

And *Secondly*, It is a ſeaſonable time to *profeſs our ſelves Chriſtians*, and that we will take up our Croſs and follow after him. This *taking* of the bread, we ſhould look upon as a receiving the yoke of Chriſt

Christ upon our neck, and laying his Cross upon our shoulder; if he think fit. We embrace a crucified Jesus, and we are not to expect to live in pleasures, unless they be spiritual; nor to rejoyce with the world, but to endure affliction, and account it all joy when we fall into manifold temptations. Protest therefore unto him, that thou lovest him as thou seest him, *stript* and *naked*, *bruised* and *wounded*, *slain* and *dead*; and that thou art contented to take joyfully the spoiling of thy goods, to be pleased with pains, and to count death the way to life.

V. When we eat, it is a fit season to put forth these two acts of faith:

1. Let us *express our hearty consent that Christ shall dwell within us*, that we will be ruled by his Laws, and governed by his Spirit, that he shall be the alone King of our souls; and the Lord of all our faculties; and that we will have no other Master but only him, to give commands within us. Eating I told you is a fœderal rite, and therefore when we have swallowed this bread, we should think that we have surrendred all up into his hands, and put him into full power over our souls. And we should also think, that we have given him the

the poſſeſſion of our ſouls for ever, and engaged never to change our Maſter. For *eating* is more receiving, than *taking* a thing with our hands: It is, as it were, the incorporating of the thing with the ſubſtance of our bodies, and making it a part of our ſelves, that it may laſt as long as we. So ſhould we meditate, that we receive the Lord Jeſus never to be ſeparated from his ſervice, for ever to adhere unto him as our Prince and Captain, as our Head and Husband, whereſoever his Commands will lead us. And as we open our hearts thus to receive him, ſo let us now fold him in our arms, and embrace him with a moſt cordial affection. Let the fire burn now, and make us boyl up, yea even run over with love to him. Now is the time not only to give our ſelves to him, but to make a ſacrifice of our ſelves, as a whole burnt offering unto God. Now ſhould we lay our ſelves on the Altar of the Lord, to be offered up intirely to him who made his ſoul an offering for ſin. That there may not only be a repreſentative, but a real ſacrifice at this Feaſt, unto Heaven, *i. e.* that we may not only ſhew forth the ſacrifice of Chriſt, and repreſent it before God, but we our ſelves may offer up our ſouls and bodies unto him, and ſend them up in flames of

love, as ſo many Holocauſts to be conſumed and ſpent in the ſervice of our God. Then let us wiſh for the flames of a *Seraphim* in the love of God, for the cheerfulneſs and ſpeed of a *Cherubim* in the ſervice of God, and for the voice of an Angel that we may ſing the praiſes of God. Let us like our choice ſo well, and think we are ſo beholden to him, that we may give our ſelves to him, as to begin to leap for joy that we have parted with our ſelves, and are become his.

And as a token that we give our ſelves and all we have to God, we ſhould now think upon thoſe offerings we have made and intend to make for the poor members of Jeſus Chriſt; and deſire the Lord to accept of our gifts which we preſent him withall, as *earneſts* of our ſelves, which we have conſecrated unto him. And perhaps now our hearts may be ſtirred with ſo great compaſſion, and our bowels may be ſo feelingly moved, that our Charity may overflow the banks that we had ſet it, and the fire that is within us may require a fatter and larger offering than we deſigned. But howſoever we cannot but deal our bread to the hungry with a more cheerful hand, and give our Alms with a freer heart, when we have received the Bread of

Life

Life into our hands and hearts, and felt what the huge Charity of our Lord was toward us moſt miſerable and wretched Creatures.

2. A ſecond Act of faith which we ſhould now exerciſe, is this: Let us really believe that all the bleſſings of the New Covenant are made over to us by this *giving* and *receiving* of his ſacred body. Let thy ſoul ſay, *My beloved is mine, as I am his.* Be confident and well aſſured, that if thou waſt hearty in the former act of faith, thou ſhalt as certainly receive pardon, and grace, and ſtrength, and ſalvation, as thy mouth thou art ſure eateth the holy Bread.

The former Act was a receiving him as *our Lord*; and this *as our Saviour.* Think therefore that now Chriſt dwelleth in thee, and thou in him, that as he muſt be Maſter of the houſe, ſo thou ſhalt partake of all his riches, of all his honour and pleaſure. And ſo begin to ranſack his treaſures, deſire him to ſpread before thee his ineſtimable riches; pray him to ſhew thee if it be but a little glimpſe of the glory of the inheritance of the Saints. And what joy will this create in thy ſoul, when thou thinkeſt that thou and Chriſt are one; that thou art united to his moſt precious

Body, and ſhall certainly receive all the benefits of his Death and Paſſion? O what raviſhment ſhould it be unto us, to believe that ſin ſhall not have dominion over us; that the Blood of Jeſus cleanſeth us from all unrighteouſneſs; that the flames of Hell ſhall never touch us; that death is ſwallowed up in victory; that the grave is buried in the Wounds of our Saviour; that we are ſealed with the mark of God, and conſigned to a bleſſed immortality; and ſhall inherit the joys of our Lord! With what boldneſs now may we renew our requeſts to him, and importunately plead with him for a ſupply of all our wants? We may put up ſtronger cries now that we conceive he is in us, and intreat him ſince it is his pleaſure to be ſo familiar with us, that we may be filled with all the fulneſs of God. *O my Lord!* (may a ſoul ſay) *if thou loveſt me ſo much, fulfil in me all the good pleaſure of thy goodneſs, and the work of faith with power. Fill me with all joy and peace in believing. Let me abound in hope. Let me be rooted and grounded in love. If I have found favour in thine eyes, let me be filled with the holy Ghoſt. How ſaiſt thou that thou loveſt me, if I have no more love unto thee; no more life from thee; and if I be*

2 Theſ. 1. 11. Rom. 15. 13. Epheſ. 3. 17.

be ſo barren and unfruitful in good works? O my Lord, I take the boldneſs lovingly to complain to thee, and expoſtulate with thee. Why am I ſo dull and cold in thy ſervice? why am I ſo unwilling to execute thy commands? why am I ſo weak and unable againſt the enemies aſſaults? If thou be with me, who can be againſt me; Surely the Lord God is a Sun and a Shield; the Lord will give grace and glory, no good thing will he withhold from them that walk uprightly. Through thee I ſhall do valiantly, thou ſhalt tread down all my enemies. It is the Lord that performeth all things for me. I can do all things through Chriſt which ſtrengthens me. I will rejoyce in thy ſalvation, and in the Name of my God will I ſet up my Banners. Lord I believe, help thou my unbelief. Pſal. 84. 11. Pſal. 60. 12. Pſal. 57. 2. Phil. 4. 13. Pſal. 20. 5. Mark 9. 24.

When we have done theſe things with the beſt devotion we can, it will be a great refreſhment to the ſoul, if we turn it a little towards thoſe who are the friends of your Lord. And therefore,

VI. Sixthly, When we ſee him give the ſame Bread to others, let us renew Acts of Love unto our Brethren. Let us think that we being many, are but one body, and

that we are made members one of another. Let us ardently therefore embrace them in our arms; let us claſp about them as our friends; let us love one another with a pure heart fervently. If we feel not the flame hot enough, let us ſtir up in our minds again the remembrance of the dear love of our Lord, and that will make us burn in affection to each other. That will utterly put out all the ſparks of envy, anger or malice, which are already buried; that they may never any more revive to glow in our ſouls. That will teach us a perfect remedy againſt all ſuch diſtempered motions. Let us but reſolve that our thoughts ſhall dwell in the ſide of Chriſt, and Hell can never ſhoot any of its fires unto us. If ever any of thoſe black and dark paſſions begin to reek, let us but preſently enter into his wounds, and they will all be extinguiſhed. When we feel but the loving warmth of his heart, all our anger will turn into love, and all our enemies will find us friends. Let us reſolve therefore now that we remember his love to his enemies, that we will never bear any hatred more to ours. Let us reſolve now that we ſee how he diſtributes himſelf to us all, that we will never contemn nor deſpiſe the meaneſt Brother: that the eye ſhall not ſay to the foot,

I have

I have no need of thee; that one member ſhall not ſtrike another; that we will live in all peace and love, bearing one anothers infirmities, kindly accepting of reproofs, doing all the good we can to ſoul and body; that all men may know us to be Chriſts Diſciples. That we may do thus, let every man think as ſeriouſly as he can within himſelf: *Did Chriſt die only for me? Was his body broken for my ſake alone? Are not other perſons as dear unto him as my ſelf? Have we not all eaten of the ſame Loaf? Are we not about to drink of the ſame Cup? How ſhall I hate thoſe whom my Beloved loves? How ſhall I envy thoſe to whom he is ſo liberal? How ſhall I offend one of theſe for whom Chriſt died? How ſhall I deny my ſelf to him, to whom my Lord hath given himſelf? O my ſoul! haſt not thou eſpouſed the ſame loves with thy bleſſed Lord? Muſt not all his friends and relations be thy kindred? Now he is not aſhamed to call them brethren. And therefore let them lie in my boſome, let my ſoul cleave unto them, let us keep the unity of the Spirit in the bond of peace.*

Such heavenly Aſpirations and Affections as theſe, would be as a ſweet perfume in our ſouls, that would make our Lord de-

light the more in his habitation: they would be as the fragrant Oyntment poured on the head of *Aaron*, that would invite him the nearer to us, and give him the greater contentment in us. For so you read the Bridegroom saying in the *Cant.* 4. 10. *How fair is thy Love, my Sister, my Spouse; how much better is thy love than Wine, and the smell of thy Oyntments than Spices?* She had said *cap.* 1. 3. That *his* Name was an Oyntment poured forth, the savour of which made all Virgins-souls in love with him; and now he saith the very same of her, That he was much enamoured of her love (yea, even ravished, as it is in the verse before) and that nothing was so beautiful or sweet unto him as that love. Now by the mention of the Oyntments (to which the *Psalmist* compares the unity of Brethren) it should seem the Bridegroom commends not only her love to him, but to all his; not only to the head, but the whole body. And therefore he compares her presently, (*vers.* 12.) to a *Garden*; because (as one of the Ancients speaks) she brought forth all the fruits of the spirit, which are Love, Joy, Peace, and the rest of their kindred: And to a *Garden enclosed*, because guarded against the enemy by

Psal. 133. 2.

Διὰ τὸ πάντα φέρειν καρπὸν τὸ πνεύματος. Euseb. Pamph.

Κεκλεισμένον τῷ ἐχθρῷ, τῷ τῶν ἐντολῶν φρουρήματι, Id.

by the hedge and fence of the Commandments; the ſum of which is love to God, and to one another.

VII. Seventhly, When we receive the Cup, it is fit that we ſhould again admire the wonderful love of God, that he would purchaſe us to himſelf by *his own blood.* And we ſhould conſider the *great and inæſtimable value* of this blood, that could make expiation, and give God full ſatisfaction for ſuch a world of offences. The *infinite virtue* likewiſe, as well as *value* of this ſacrifice, ſhould be taken into our thoughts, which laſts for ever, and is now as freſh and full of efficacy as if the blood were newly ſhed upon the Croſs. For ſo the Apoſtle ſaith, *This man after he had once offered for ſin, for ever ſate down on the right hand of God.* And that you may wonder more at the excellency of this Offering. Conſider how many ſins you have committed, and then gueſs how many the ſins are which have been committed by all men that have been, are and ſhall be in the World; and yet that this *one Sacrifice* is ſufficient in Gods account to take away all, being of an everlaſting force and power. And the better again to conceive of this admirable

Act. 20. 28.

Heb. 12. 10.

rable thing, compare it with the ſacrifices of old. One ſacrifice could take away but one offence among the Jews, and that meerly againſt a carnal Commandment; yet this though but *one*, can take away all offences even againſt the eternal Law of God. And the ſtrength of a Sacrifice under the Law, continued no longer than juſt while it was offered, but was to be repeated again in caſe of a new offence; but the blood of Jeſus endures for ever,

Heb. 10. 14. *and by one offering he hath perfected for ever them that are ſanctified.* We that live at ſixteen hundred years diſtance from that ſacrifice, may be as much expiated, and receive as great benefit by it, as they that ſaw him upon the Altar; or as he that put his fingers into his wounds, and thruſt his hand into his ſide. *For the Lord laid on him the iniquity of us all*; and he bare the ſins not only of that generation, but of all ſucceeding Ages. Think then now, that the Cup is in thy hands, now that thou drinkeſt of his blood, that thou maiſt receive as real effects of his ſacrifice as if thou hadſt been permitted to have laid thy hands on his head, and put all thy ſins upon him, as *Aaron* did upon the head of the Beaſt that was offered for the Congregation of *Iſrael*. And ſo let thy

thoughts

thoughts ſlide to a ſecond Meditation which is hereon depending.

2. And conſider with thy ſelf how firm that Covenant is which is made with us in the blood of Jeſus; and how certainly God will perform whatſoever his Son hath promiſed. It is called the blood of the *everlaſting Covenant*; which doth intimate, that he ſealed the Covenant with his Blood, that he died to aſſert the truth of all that he ſaid, and took it upon his death that he was ſent of God: And as he ſealed to it by his *death*, ſo God did ſeal to it by his *reſurrection*; which two put together, are the grand proofs which we have to ſhew for the truth of the Goſpel. And then we may be confident that the mercy of the Lord endures for ever; for the ſeal of the Covenant is *everlaſting*, and never fails. The firſt Covenant was made by blood, as you may ſee *Exod.* 24. 7, 8. yea, there is ſuch an affinity between theſe words, *ſanctio* and *ſanguis*, that in all likelihood their nearneſs ariſe from hence, becauſe by blood all eſtabliſhments and ſanctions were wont to be made. But the Blood of that Covenant vaniſhed away, and never roſe again; and ſo in time did the Covenant it ſelf, as the Apoſtle tells us, *Heb.* 8. 13. And therefore the Heb. 13. 20.

Lord

Lord ſealed the new Compact by a better blood, which is quickned again to an eternal life; to aſſure us that the mercies of it ſhall never ceaſe. Here therefore thy ſoul may again plead with God that he would put his Laws into thy heart, and write them in thy mind, and that thy ſins and iniquities he would remember no more; which is the ſum of the Covenant, as it there follows in the Apoſtles diſcourſe, *Heb.* 10. 16, 17. Thou maiſt grow confident, and rejoyce in God thy ſalvation; thou maiſt deſire him to remember, that it is the precious Blood of his Son which thou remembreſt; thou maiſt tell him that is not the blood of Bulls and Goats that thou pleadeſt, but of Jeſus the Lamb of God, without ſpot and blemiſh. Thou maiſt ask him if he do not ſee that Blood in the Heavens; if he be not more pleaſed with it, than with the blood of the Cattle upon a thouſand Hills. Say, *Lord, is the Blood of Jeſus dead? Doth it not cry as loud in thine ears as ever? Haſt thou not made him a Prieſt after the power of an endleſs life? yea, haſt thou not ſworn, and is it not impoſſible that thou ſhouldſt repent? Then I humbly crave that a poor ſinner which hath nothing to offer thee, may be accepted by that offer-*

fering. Then let me *live by his Life as ſo many already have done. Let* me *know that thou art well pleaſed with ſinners through him: Let* me *know that I have found favour in thine eyes. Let all the Prayers that I have now made, be graciouſly accepted. Remember all my offerings, and accept of my ſacrifice of Prayers and Praiſes. Yea, remember his blood, when I do not actually remember it; and when I am ſilent, and do not pray, let that prevail for bleſſings upon me. Doth not the King joy in thy ſtrength? "Haſt thou not given* Pſal. 21.
"him his hearts deſire, and not with-
"holden the requeſt of his lips? Thou
"haſt ſet a Crown of pure Gold upon his
"head. He asked Life of thee, and thou
"gaveſt it him, even length of days for
"ever and ever. His Glory is great in
"thy Salvation: Honour and Majeſty haſt
"thou laid upon him. For thou haſt made
"him moſt bleſſed for ever: Thou haſt
"made him exceeding glad with thy Coun-
"tenance: And therefore ſince he lives,
"let us live alſo: Since thou haſt heard him,
"hear us alſo for his ſake: Send us help
"out of thy Sanctuary, and ſtrengthen us
"out of Sion. Grant us according to our
"heart, and fulfil all our petitions. Save
"Lord! let the King hear us when we call.

3. Me-

3. Meditate likewiſe what danger there is in not ſtanding to that Covenant that is here confirmed by blood between God and us. They uſed when they made Covenants by blood, to cut the Beaſt in ſunder, and both parties paſſed between the two halfs, (as you may ſee *Jer.* 34. 18, 19.) Which cuſtom was as old as *Abrahams* time, as *Gen.* 15. 10, 17, 18. will inform you. This paſſing of both parties between the parts of the Beaſt, was as much as a wiſh, that ſo it might befall him that ſhould break the Covenant which was made between them. Now when we behold the Blood of the Son of God poured out, and his Body broken, and ſo a Covenant ſtricken between God and us, by his receiving him into Heaven, and our drinking of his blood, and eating of his Body here on Earth, we ſhould think what the danger will be of not being ſtedfaſt in his Covenant. God will require his Sons blood at our hands. The Lord of that ſervant will come in a day when he looks not for him, and in an hour that he is not aware of, καὶ διχοτομήσει αὐτὸν, *and ſhall cut him in ſunder*, and give him his portion with the Hypocrites, *Mat.* 24. 50, 51. I have often thought that he alludes to that cuſtom of cutting the Beaſt in twain,

twain, and that the meaning is; "All "persons that are deceitful and falſe, "or as St. *Lukes* phraſes is, ἄπιστοι, *unbelie-* Luke 12. "*vers*, unfaithful ſouls, all that break 46. "their faith with Chriſt, and violate his "Covenant, they ſhall be cut in two (as "the word ſignifies) they ſhall have ſuch "an execution done upon them, as was "done upon the Beaſt of old, and receive "ſuch a horrible doom as is fit for perjured "perſons. They ſhall be broken in pieces "as his Son was broken. Yea, he will fall upon them as a ſtone, and grind them to powder, ſeeing they would not love him, as the Bread of Life bruiſed for them, *Mat.* 22. 44. This ſad Meditation may not be unſeaſonable at a Feaſt of joy, no more than a little vinegar in a mixture of many ſweets. And as dreadful as it is, it may bring us the more abundant comfort afterward, by making us firm to God, and eſtabliſhing us in Faith and Obedience.

But whether the *Reader* will think fit to meditate of this matter at that time or no; yet let me ſtay his thoughts a while now, and entreat him ſeriouſly to think what the doom of all thoſe will be, who rebel againſt him to whom they have ſo often ſworn ſubjection. The love of God cannot make them love him; the Blood of

Chriſt

Chriſt cannot make them bleed; notwithſtanding the Death of Chriſt, they will die; and all the bands that he can lay upon them, will not hold them faſt. O what chains of Darkneſs are they reſerved for, who break ſo many cords of love aſunder! What a ſacrifice muſt they be to the vengeance of God, whom the ſacrifice of Chriſt on the Croſs could not deliver! The wrath of God will utterly conſume, and burn them up. They ſhall be a whole burnt-offering to his fiery indignation; they themſelves ſhall ſatisfie for their ſins, and then he can never be ſatisfied. Theſe men take all the guilt of their ſins upon their own ſouls, and fearleſly go to Hell, as though they could bear his indignation, or ſave themſelves from the fury of his anger. O let ſinners conſider what they do when they neglect ſo great ſalvation. So far ſhall they be from being Chriſts and Saviours to themſelves, that they ſhall be their own Devils and Tormentors. Their ſpirits ſhall turn into fiends; and they ſhall miſerably rage and fume againſt their own ſelves; and eternally crucifie their own hearts, in vexing and racking-thoughts. Their anger and diſpleaſure ſhall burn againſt their own ſouls, for their contempt of the Covenant of Grace: the blood of Chriſt

Chriſt will call for their blood; the pardon that was offered, will plead for no pardon; and all the Expence which God hath been at, will be charged upon them. What then will they do, when they ſhall be rendred guilty of the blood of the Lord; when the Love of God it ſelf will be their accuſer; when they ſhall be oppreſſed, and caſt under an infinite debt which they can never pay? They muſt groan, and ſigh, and cry under the burden to all eternity; and the Name of Chriſt which is ſo ſweet to converted ſinners, will be a name of death and horror unto them; and the blood of Chriſt, which is the life of all the holy Ones of God, will be like red and bloody colours to ſome creatures, which will make them raging mad. If I could exaggerate this as it deſerves, methinks I could affright a ſoul that is in the profoundeſt ſleep in the Devils Arms. And yet why ſhould I think ſuch a thought? if the blood of Chriſt cannot do it, but men will die in ſecure-ſinning, why ſhould we think to prevail? O think of the blood of Chriſt therefore, and let it not be ſhed in vain. Think how angry he will be that his deareſt heart blood ſhould be ſpilt on the ground like water, to no purpoſe at all as to thy ſoul. Think how it grieves him to ſee his love

ſo undervalued; how it pierces him to ſee his blood trodden under feet; into what anger his love will at laſt turn, and this will move thee more than all that I can ſay. If a man could ſpeak nothing but fire, and ſmoak and blood; if flames ſhould come out of his mouth inſtead of words; if he had a voice like thunder, and an eye like lightning, he could not repreſent unto you the miſery of thoſe that make no reckoning of the blood of the Son of God. *The very Sun ſhall be turned into darkneſs* (ſaith the Apoſtle out of *Joel*, *Acts* 2. 20.) *and the Moon into blood before the great and notable day of the Lord*, viz. the day when he ſhall come to deſtroy the Enemies of his Croſs. And yet he ſeems there to ſpeak but of one particular day of Judgement upon the *Jewiſh* Nation, who crucified the Lord of Life; and that was but a type and figure of the laſt day, and came far ſhort of the blackneſs and darkneſs of that time when the Lord will come to take vengeance on all them that know not God, and obey not the Goſpel of the Lord Jeſus. How terrible would it be to ſee the Heavens all covered with clouds of blood, to feel drops of blood come raining down upon our heads; and next, ſhowres of fire from the melting Sun, come

come trickling upon our eyes; and then ſheets of flames wrapping about our bodies; to hear the earth groan, and the pillars of the world crack, as if the whole frame of Nature were a dying, and the world were tumbling into its Grave? All this would be but a petty image of that dreadful Day, when the Son of righteouſneſs ſhall be cloathed with clouds of wrath, when his countenance ſhall be as flames of fire; when he ſhall cloath himſelf with vengeance as a Garment, when the Lamb of God himſelf ſhall roar like a Lyon, and the meek and compaſſionate Jeſus ſhall rend in pieces, and devour. There can be nothing more ſtrange, than for a Lamb to be angry, for a ſheep to tear and deſtroy. If he once gird his ſword upon his thigh, and reſolve to dip his feet in the blood of the wicked, it will be a diſmal, a bloody day indeed; and wo be to all thoſe on whom that dreadful ſtorm ſhall fall, when the God of Heaven himſelf ſhall come in flaming fire to deſtroy his Adverſaries. For ever ſhall they lie wallowing in their own blood, and all their blood ſhall be turned into fire, and they ſhall bathe themſelves in ſtreams of Brimſtone, and roll themſelves in beds of flames, and their torment ſhall never ceaſe. Much rather would I

have a Lyon ſatisfie his bloody Jaws with my fleſh, or a cruel Tyrant rake in my bowels with the teeth of burning Irons, or be prickt to death with Needles, or endure all the miſeries that any ingenious witty Devil can invent; than fall into the angry hands of a loving Saviour. Much rather would I ſee the Sun ſcowl, and all the clouds of Heaven come ratling down in a Tempeſt upon my head, than behold the leaſt frown in the brow of the bleſſed Jeſus. What anger muſt that be which ſhall lie in the boſom of Love? What fire burns like to Jealouſie? Who ſo enraged as thoſe whoſe love is abuſed, and groſly contemned? All that the Apoſtle can tell us in Anſwer to this Queſtion, is, that *our God is a conſuming fire*, Heb. 12. 29. Our God, even the God of Chriſtians, the God of St. *Paul*, the God and Father of our Lord Jeſus, the God of Love and Goodneſs, is a burning, conſuming Fire. And who may dwell with everlaſting Burnings? who may abide when he is angry? Leſt any ſhould ſay that the Blood of Jeſus ſhall quench the flames, and extinguiſh theſe angry heats, obſerve to whom he ſpeaks theſe words; not to men under the Law, from the fiery Mount, but to thoſe who were come to Mount *Sion*, *to Jeſus the Media-*

Mediator of the New Covenant, and to the blood of ſprinkling, &c. verſ. 22. 24. from whence he concludes theſe two things:

Firſt, That greater puniſhment ſhall be inflicted on Chriſtians than others; if they refuſe obedience to Chriſts commands, *verſ.* 25.

Secondly, That therefore they ſhould ſeriouſly betake themſelves to the ſervice of their Lord, with reverence and godly fear, *verſ.* 28, 29.

Wicked men conclude, O we ſhall eſcape well enough; take you no care; Chriſt hath died and done all for us. We need not be ſo ſcrupulous ſince he hath ſatisfied for our ſins. But the Apoſtle makes juſt the quite contrary concluſion, *We are come to the Blood of Jeſus*, &c. *therefore ſee that you refuſe not him that ſpeaketh*, &c. The Blood of Jeſus ſpeaks better things to thoſe that accept of the Goſpel and obey it, than the blood of *Abels* ſacrifice did; but to all that refuſe it, it ſpeaks more ſadly than the blood that cryed againſt *Cain*; and for ever ſhall ſuch men be baniſhed from the face of God.

The Apoſtle you ſee repreſents our God thus terrible after he had moſt highly magnified the priviledge of Chriſtians; and

that will apologize for me who have diverted to this ſad diſcourſe, when I was treating of the joyful Feaſt of Chriſtians. But to that I ſhall now return again.

VIII. Eighthly, After all this, Let us meditate of the joys of Heaven, of the Eternal Supper of the Lamb, and the bleſſed life that we ſhall live above.

For the joys of the other world are uſually expreſſed among the *Jews*, *by eating and drinking*; greater plenty of which chear was in their Countrey than any other, being a Land flowing with Milk and Hony. You may ſee a footſtep of this in the New Teſtament, beſide all thoſe in the Old. One that ſate at meat with our Saviour, ſaith, (*Luke* 14. 15.) *Bleſſed is he that ſhall eat Bread in the Kingdom of God.* Which ſome ſay was an ordinary ſaying among the Rabbines. This is moſt certain, that there are ſtrange things in their later Writers concerning the גן עדן *Garden of* Eden, *or pleaſure that is* above; anſwerable to that which was below. Where they ſpeak of delightful Rivers, of Tables furniſhed with *Leviathan* and *Behemoth*; by which it is likely their Doctors firſt underſtood ſome ſpiritual dainties, and under this mythology did hide an excellent

mean-

meaning; But the great impoſtor *Mahomet* hath from thence fabricated his carnal bruitiſh Paradiſe, taking them in a groſs and unworthy ſenſe. The like they ſpeak of Wine kept from the beginning of the world in a certain place, *i. e.* excellent old Wine, of which, together with the *Leviathan*, their *Meſſiah* ſhall firſt taſte; and then the Juſt they expect ſhall be feaſted. So *R. Hai*, in his Book of the interpretation of Dreams, ſaith, that it is a ſign of good to ſee in our ſleep white Grapes, and the eating of them ſignifies the poſſeſſion of eternal life, becauſe they ſhew the Wine that is kept in Grapes מימי בראשית *from the days of the beginning.* All which I bring for this purpoſe, that you may ſee, they uſed by eating and drinking to ſet forth the joys of Heaven, and that you may better underſtand thoſe words of our Saviour immediately after he had given them this Sacramental Bread and Wine, *Mat.* 26. 29. *I will not drink henceforth of this fruit of the Vine, until that day, when I drink it new with you in my Fathers Kingdom.* Which is no more than to ſay, I ſhall never feaſt again with you till we meet in Heaven, and partake together of thoſe joys that are figuratively expreſſed by new Wine. In ſome regard, and of ſome

ſorts, *new* Wine is the beſt, and in others *old* is preferred; and ſo ſometimes by the one, ſometimes by the other, thoſe eternal pleaſures are denoted. St. *Luke* alſo hath the ſame ſence more fully, *cap.* 22. 16. *I will not eat any more thereof* (*i. e.* of the Paſſeover) *until it be fulfilled in the Kingdom of God, i. e.* I will not keep with you another ſolemn Commemoration of Gods mercies (though he did eat with them when he roſe again) but the next feſtivity that we ſhall celebrate together, muſt be in Heaven, in the very preſence of God, when the Devil your great enemy ſhall be overthrown and quite deſtroyed, as *Pharaoh* was. And again, *v.* 18. *He ſaith, I will not drink of the fruit of the Vine, untill the kingdom of God ſhall come.* Which ſignifies no more but that he and they ſhould not rejoyce together any more, till they came to drink of the Rivers of Gods pleaſures. From all which we may well collect, that the Wine here in the Kingdom of the Son, is an embleme of the Wine in the Kingdom of the Father. In this world is the Kingdom of Chriſt, in the world to come ſhall be the Kingdom of God; and what is done here, is a ſhadow of what ſhall be done in a more excellent manner hereafter; and therefore this

holy

holy Feaſt ſhould repreſent unto us thoſe Heavenly delights. From this Wine of the Grape we ſhould endeavour to raiſe our minds to the οἶνος νοητὸς, that which is apprehended by the mind, and taſted by the palate of the ſoul, which flows from God himſelf. We ſhould think that theſe are but ſome *foretaſts* of thoſe pleaſures that he will hereafter beſtow upon us, but the *Antepaſts* of the eternal Supper, but the *Vigils* of the everlaſting reſt; and that now we rather faſt than feaſt, if we compare theſe joys with thoſe that are above. We ſhould look upon theſe as an aſſurance of better chear, where our appetites ſhall be ſatiated, and our thirſt quenched; where we ſhall ſee the Lord Jeſus in his Glory, and feaſt our eyes with the ſight of his beauty; yea where we ſhall be raviſhed with the ſight of God himſelf, and ſhall drink of the pleaſures that ſtream from the light of his bleſſed face. And after thoſe things in in the world to come, ſhould we ſtrive to ſtir up the longings of our ſoul; We ſhould deſire to be in Heaven, we ſhould thirſt after larger draughts, to quench our thirſt in the Ocean it ſelf, and to paſs from this dark Glaſs, and this vail of the Sacraments, to the clear viſion of his brightneſs. For

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if God do here ſatisfie his faithful Servants as with Marrow and fatneſs, much more in the world to come will he repleniſh and fill them with ſweetneſs and joy it ſelf.

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Mensa Mystica.

SECT. IV.

The Postcœnium; or of our Deportment afterward.

CHAP. XV.

An entrance upon the Discourse about our behaviour afterward. Four Sorts of Christians observed. we must strive to be of the highest; by striving to keep those good affections alive, which are begotten in us at this Holy Feast.

AND now that we have had a sight of them, let us *remember him and his love more than Wine*; Let his name be engraven upon our hearts, and his Image remain fair and lively upon our

our souls. Let us find a kind of unwillingness to admit of any other company, and say in the secrets of our mind, *None but Christ, none but Christ.* Yea, when we do return to converse again with other things, let us still be looking back towards him, as one that hath got our hearts, and say, *Lord, evermore give us this Bread.* Let us labour that other objects may not come near our hearts, nor make any strong impressions on them: But that they may be sealed up by him, and so filled with him, that all things else may look upon themselves as having nothing to do there. *Eusebius Pamphilus* hath a pretty Observation on *Cant.* 5. 12. where the eyes of the beloved are compared to the eyes of Doves by the Rivers of water *washed with Milk.* Milk (saith he) of all other moist things, hath this singular property, that it will not admit of the image or picture of any thing to be reflected in it; and therefore it is a fit resemblance of his eyes, in which nothing vain, insubsistent and deceiving, doth cast its shadow, but they do always τὸ ὄντως ὂν βλέπειν, behold the being that truly is. Our souls should labour to imitate him as much as they can, and to endeavour at least, that the world may not deceive and cheat us with its shadows and

Μόνον τῶν ὑγρῶν τοῦτο ἔχει τὴν ἰδιότητα, τὸ μὴ ἐμφέρεσθαί τινος ἐν αὐτῷ εἴδωλον καὶ ὁμοίωμα.

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pictures of things: but we may ſee through them all to that being which is true and ſubſtantial; and on that our eyes may be fixed as our only good and happineſs. The Lord expects now that we ſhould proceed to a greater ſtrength by the higher food that he vouchſafes unto us; that our knowledge ſhould be more bright, that our love ſhould be more inflamed, that by our actions we ſhould ſhine like lights in the world, holding forth the word of life. Many of the Ancients upon thoſe words, *Cant.* 6. 10. do note, that there are four degrees of Chriſtians. Some are but newly converted; and they do but *look forth as the morning*, with weak and trembling thoughts, being as it were in the twilight, and not far enlightned. A ſecond ſort have made ſome progreſs, and *are fair as the Moon*; they are much enlightned, but have abundance of ſpots ſtill in them, and ſome diſcernable darkneſs ſtill remaining. A third ſort are *clear as the Sun*, very full of light, very pure, unblameable and bright in their converſations. The world can take notice of no common failings; yet ſometime there may be a partial eclipſe, and if they mark themſelves, they will obſerve many weakneſſes, as the modern Aſtronomers that have pried more narrowly, have diſcern-

V. Comment. trium Patrum.

discerned spots in the body of the Sun. A fourth sort are they who are become such strong Christians, that they are as *terrible as an Army with Banners*, and all their enemies flie before them. Few temptations are able to worst them, but they are καθάπερ ὄπτασία τις ἀγγελικῶν τάξεων, as the appearance of an Angelical Host; that are so strong in the Lord, and in the power of his might, that they overcome the world, and tread Satan under their feet. Now in which soever lower form and rank we be of these, we should strive to advance to that which is higher; and seeing we have more than Angels food, we should labour to do the will of God on earth as they do in Heaven. We should put on all the Armour of God, and gird it closer to our loins, and shew greater valour to the perfecting the conquests we have begun. We should labour to be so full of Christ, that the Devil may be afraid of us; and run away, when he sees us grown so stedfast in the faith. For we must not judge of the state of our souls by our fervency in this duty; but by the holiness of our lives, which is the fruit and effect of it. Unless our lives be better than they were before, we our selves are not made better. We are but like some of the Sect of *Pythagoras*, who held that a man took a new soul,

ſoul, when to receive Oracles he approached to the images of their Gods; but it was ſuch a new one, as was lent him but for a time, and then he returned to the ſame man he was before. Such a new ſoul men ſeem to have ſome time when they come to the ſolemn duties of their Religion; they are inſpired with ſtrange and unuſual affections, and moved beyond themſelves: But it is a ſoul that lives but for a day, and then they fall to their old dulneſs; and as for their *own ſoul*, it gives no ſign of its amendment and further renewal after the Image of God.

It is fit therefore that I ſhould next of all conſider what is to be done for the keeping alive, and feeding theſe flames of love when they are kindled in our ſouls. And that ſhall be the buſineſs of the next Chapter.

CHAP.

CHAP. XVI.

Eight Directions for the maintaining those good resolutions that are wrought in us, and preserving our hearts in a constant devout temper. The Principal are, not to return presently, no not to our other honest imployments; and to have Christ crucified often in our mind; and to long for such another repast; and to live in the constant exercise of charity to our Brethren.

FIrst, I conceive it will be a fit expression of our love afterward, to invite the poor if we are able, the next meal unto our Table, or to send some portion of our good things unto them. When God hath feasted us at his House, it is agreeable that we should feast others at ours; or relieve them more plentifully, than at other times. The *Jews* used to send portions one to another, and gifts to the poor upon a *good day*, (as they call it) *i. e.* at a festival or time of rejoycing, as you may see *Esth.* 9. 22.

The Portions (I ſuppoſe) were part of the ſacrifice of Peace-offerings, which they had offered, and which they ſent unto friends that were abſent, and could not be with them; and gifts to the poor likewiſe accompanied them, that *they* might rejoyce in God alſo. And ſo you read that the firſt Chriſtians, *Act.* 2.46,47. after they had broken bread, did eat their meat

Dr. *Ham.* ἐν ἀφελότητι, in ſingleneſs, *i.e.* liberality and openneſs of heart, ἔχοντες χάριν, having favour, *&c. i.e.* doing acts of charity (as an excellent Critick notes) unto all the people. It may be ſaid, that we make an offering at the Sacrament, and ſo need not now renew our charity. But thoſe that think ſo, forget that I am perſwading to keep the heart from cooling, by laying on new fewel. And therefore as we praiſe God again in our private houſes, ſo it will well become us, and will much aſſure our good diſpoſition to us, if we again expreſs our bounty as we are able, unto others. For our charity is to be a running-ſtream through our whole lives; and therefore this advice is good to keep the paſſage open, that it may not be ſuddenly ſtopped, now that it hath newly found a vent for it ſelf. The Apoſtle bids the Chriſtian *Jews to offer the ſacrifice of praiſe to God continually, that is the*

the fruit of our lips, giving thanks to his name, Heb. 13. 15. whereby in all likelihood he underſtands their offering of Alms (inſtead of the fruits of their herds and flocks) joyned with praiſes and thankſgivings to God at the Euchariſt. Which offerings he calls the *fruits of their lips*, becauſe they were ſuch as they have vowed and conſecrated to God, in token of their gratitude. And this place of the Apoſtle ſeems exactly anſwerable to that of the *Pſalmiſt* 50. 14. *Offer unto God Thankſgiving, and pay thy vows to the Moſt High.* But then after he had given them this exhortation to perform theſe two duties of Thankſgiving and Almes-doing at the Sacrament, he adds *v.* 16. *But to do good, and communicate, forget not, for with ſuch Sacrifices God is well pleaſed, i. e.* Do not think it ſufficient to have payed your vows at that ſolemn meeting of Chriſtians; but over and above that, you muſt be careful to exerciſe continual Charity; and not to omit any ſeaſon or occaſion of doing others good; and this is a kind of daily ſacrifice wherewith God is much delighted. As the *Jews* had their continual Burnt-offerings, beſide thoſe extraordinary Peace-offerings, when they gave thanks for ſome great mercy; ſo Chriſtians beſides theſe offer-

ings at the Table of the Lord, muſt be mindful daily to be beneficial unto others, according as they have objects preſented unto them. And that they may not forget, it will be wiſdom to keep themſelves in doing, and preſently after this Divine Food, to think of feeding others that ſtand in need.

II. *Secondly*, Let us not preſently return to our worldly Employments (if it be not upon the Lords day that we receive) but let us ſpend the after-part of the day or ſome portion of it, in entertaining our Lord with acts of Love and Delight, with Thanks and Praiſe unto him for his favours. Let us admire his Perfections and Graces; let us talk with him about the Affairs of our Souls; let us open to him every room in the Houſe, and lead him into the moſt private cloſet of our hearts, ſhew him all our ſecrets, acquaint him with all our wants and weakneſſes, ſpread before him all our deſires, and earneſtly entreat him to ſtay and dwell with us. Let us tell him again, That all we have is his; let us tie a new knot upon the band of the Covenant that is between us; let us be afraid, leſt by going preſently into the world, it ſhould be looſed and diſſolved. It is not fit (you know) that a Bride,

Bride, on the day ſhe is married, ſhould go from the cõpany of the Bridegroom, to follow Houſhold-buſineſs, or aſſociate her ſelf with other perſons; but ſhe delights only in the preſence of her new Love. even ſo unſeemly it is to leave the company of our Lord as ſoon as we have let him into our hearts, and to divert to other occaſions, when we have newly given him our Faith, and taken him as the Bridegroom of our ſouls. We ſhould contrive to paſs that day at leaſt in heavenly diſcourſes with him, in expreſſions of our love and affection toward him, in acts of deſire after inſeparable union with him, and in promiſes and vows that we will always be faithful and loyal unto him; that ſo the remaining part of the day may be as a *Poſtcœnium*, an after-Supper, and ſecond Communion, like the Feaſt of Charity, which ſucceeded (I told you) in ancient time the holy Sacrament. And indeed it is not only unbecoming us, but likewiſe very dangerous and prejudicial to our health, when we are thus warm, to ſtep inſtantly into the cold and chilling affairs of this world. *Motibus oppoſitis nihil perniciosius*, is a rule among Phyſicians; there is nothing more hurtful to us, than motions quite oppoſite, immediately ſuc-

ceeding each to other; and therefore as it is pernicious after exercise, to go and wash in cold water; so it must needs be extreemly noxious to sink our selves into Earthly Employments, just after our souls have been above in the exercise of love to God.

It argues likewise a soul but little affected, that can presently relish Worldly things; after it hath had any tasts how sweet and gracious the Lord is. It seems to me that such a man is like to *Ganymede* the Shepheards Boy, in *Lucian*, who though he was beloved of *Jupiter*, and carried up to Heaven, yet could not forget the things that he had left behind, but asks, *What now will become of my Fathers Sheep?* Alas! whither will they wander now that I am taken from them? How will my business thrive, if I spend so much time in Meditation and Prayer, saith a silly soul? How shall I be cast behind in my work, while I am thus employed? But as the *Dialogist* handsomly brings in *Jupiter*, giving him a check, so may I say, ἔπ μάλε, &c. dost thou yet think of thy sheep now that thou art made immortal? Doth thy mind run upon thy Shop, now that thou art with thy Saviour? ἀντὶ μὲν τυρῦ καὶ γάλακτος Ἀμβροσίαν ἔδη καὶ νέκταρ πίη instead of thy Cheese, thou maist feed on *Ambrosia*; and instead of

of Milk, thou maiſt drink Nectar with the gods. Who would long for the World any more, that knows what it is to be in Heaven? Who would not be unwilling to go his Earthly Affairs any more, who hath once converſed with the ſoveraign good? Inſtead of riches, he is getting an eternal Inheritance; inſtead of friends, he is injoying God.

And therefore if it be not fit nor ſafe to return preſently to our Secular buſineſs, much leſs can it be tolerable to go to any merry Entertaiments or Compotations, though never ſo moderate and innocent. We ſhould not ſo ſoon forget theſe heavenly pleaſures, as to reliſh theſe that are earthly. We muſt not be like the Heathen, who uſed after their ſacrifices, to make merry all day, and drink even to Exceſs. Whence ſome long agone have thought that μεθύειν (*to be drunk*) took its Name from this ὅτι μετὰ τὸ θύειν ἔθος ἦ τοῖς προτέροις οἰνοῦσθαι, becauſe the Ancients uſed to drink liberally after their ſacrifices. But we have not ſo learned Chriſt; we muſt make the ſavour of Heavenly things ſit longer upon our pallates than an hour, and not waſh them off with any long ſenſual delights. We ſhould cry out again and again: Let him *kiſs me with the kiſſes of his* Cant. 1. 2.

mouth; for thy Love is better than Wine. We ſhould long as the Spouſe doth, to have ſuch taſts of his love, that we may reſt aſſured of his good affection to us, and may like better of it, than of any thing that comes within our lips. *Kiſſes* (ſaith a great Maſter of his Art, who may fitly be heard in this caſe) *are the ſeals of Love*; and there the Church teacheth us to long to feel ſuch ſenſible impreſſions of his love upon us, that we may know he loves us. And this (ſaith ſhe) is better than Wine, for *kiſſes are the food of Lovers*, ſeeing they are the *ſeals of Love*; and as he ſaith of his *Leucippe*, ſo may I ſay of the Spouſe, *the mouth of her beloved is her paſture, and ſhe feeds upon his kiſſes*; delights that is to meditate on his precious promiſes; and ruminates upon his heavenly Love as its ſweeteſt food. So incomparable ſhould the love of our Lord ſeem to us, that we ſhould deſire, if it were poſſible, to live upon nothing elſe; and that our very bodies could be nouriſhed, and fed with his dear love.

Ἐγγίζει δὲ τοῖς χείλεσι ὥσπερ σφραγῖδες τὰ φιλήματα, &c. *Achil. Tatius*, l. 2.

Περὶ τὸ φιλοῦντος στόμα βόσκεται καὶ δάκνει τὰ φιλήματα. Ib.

III. *Thirdly*, If we communicate upon the Lords day, yet let us not take our thoughts off from this Action, but ſpend as much as we can of the remaining day in ſuch exerciſes as I have now named. Let

Let us entertain with the beſt chear we are able to make, our new and beloved Gueſt. Let us commend his beauty, and praiſe him for his kindneſs, and extol his Riches, and proteſt unto him how much we love him, and crave him pardon for our follies, and deſire him not to be offended at the unprepared habitation into which we have brought him, and entreat him of all loves that he will not take exception at his poor entertainment; and labour to charm him (as it were) to ſtay with us by all the ſongs of praiſe and thankſgiving that we can deviſe. For to ſay the truth, there is no exerciſe more meet upon the Lords Day, than that of giving thanks, and ſinging Pſalms of Praiſe to God for all his goodneſs to us; as we are his Creatures, and as we are Chriſtians. The day it ſelf is a type of Heaven, and the Eternal Reſt; and therefore our work in it ſhould better accord with what is done in Heaven, where they at every thought indite a Pſalm, and at every breath they chant it forth; and never ceaſe day nor night from bleſſing God. And ſo *Juſtin Martyr* tells *Trypho* the *Jew*, That they uſed to thank God on their holy times for having made the world, and all things in it for the uſe of man, *&c.* And in his ſecond Apology he juſtifies the Chriſtians

Chriſtians againſt the Heathen, from this thing, that they conſumed not Gods Creatures with fire in ſacrifice, but received them with Prayer and Thankſgiving, for being born, for all means of health, all kinds of qualities, and changes of ſeaſons, and ſuch like mercies; which we ſhould imitate, not only at the Euchariſt, but afterward, when we may more largely think how much we are beholden to him for his goodneſs. Let us ſay, *O my Lord! I have been praiſing of thee, but alas! I have not praiſed thee enough; and therefore I cannot ceaſe to praiſe thee. The Birds that chirp in the Air, would ſhame me, if I ſhould not ſtill praiſe thee. For how long do they ſing for a ſip or two of Water, or for a Dinner upon half a Worm, and for a little houſe within a buſh? Shall not I then perſiſt in bleſſing of thee for the viands of Heaven, for a Feaſt on the Body and Blood of thy Son, for the joys of thine own houſe, for a long health, for a pleaſant dwelling, for a plentiful Table, for a world of Creatures that miniſter every day unto me? Better were it that I ſhould be turned into one of thoſe little chearful Creatures, and that I ſhould take my dwelling in an hedge; than that I ſhould not have a heart to bleſs thee as long as I live, and ſing praiſe to*

thee

thee as long as I have my being. Awake, awake, O my ſleepy ſoul, and let this day be more than a ſhadow of Heaven. Yea one day is too ſhort, let every day have ſomething of this in it, and be a good day unto thee. And then ſhall Eternity be joyful; and the everlaſting day ſhall give thee light long enough to perfect his praiſes.

IV. *Fourthly*, As we ſhould ſpend a great deal of the after-part of the day in ſuch acts of praiſe, ſo let ſome of it be ſpent in an *after-examination.* Let us make ſome ſolemn reflections upon our behaviour when we were before the Lord; and if we find our minds not to have been ſo ſeriouſly intended, and our hearts not ſo deeply affected as we did deſire: We may caſt down our ſelves humbly at the feet of our Lord, and beg a pardon of our ſweet and loving Saviour, and earneſtly importune him, that he would help us now by an after-act, that we may be able to do that, which we ſhould have done before. Or elſe we may be excited to rejoyce the more in his goodneſs, and to bleſs him for the refreſhments he hath afforded us, and to render him more hearty thanks that he hath ſatisfied us ſo abundantly with the fatneſs of his houſe,

and

and made us to drink of the Rivers of his pleaſure. But this examination of our ſelves, being a thing that we ſhould exerciſe every day, and was practiſed even by Heathens, before they went to bed, I ſhall ſpare all further diſcourſe about it.

V. *Fifthly*, Let us ſpend ſome time in *ſtrengthning of our purpoſes*, and confirming our reſolutions of a more holy obedience; that ſo there may be ſome fruit ſeen of this day, in many others that follow, till the ſolemnity ſhall return again. Let us labour to fix and plant the meditations we have had ſo ſtrongly in our mind, that they may ſhoot their Roots to the bottom of our hearts, and nothing may be able to pluck them up. Let us poſſeſs our hearts ſo much with thoſe perſwaſions, that when a temptation comes and knocks at our door, we may readily and naturally ſay, Ceaſe your importunity, for *Chriſt dwells here*, and I cannot open to you. *Ego non ſum ego*, I am not he that I was before, the property of the houſe is quite changed; and though I was, not long ago, a common Inn to entertain all comers; yet now I am become the ſole habitation of my Lord. Let us make our ſouls ſo ſenſible that he is in us, and united to us, that we may

may readily think on every occaſion in this manner. *How is it fit that I ſhould treat my gracious Lord, who hath taken his abode within me? Shall I take the Members of Chriſt, and make them the Members of a Harlot? Shall I over-charge that body with loads of meat and drink, where he hath choſen for to reſide? Shall I force him out of his houſe by any impurities? Shall I offend him by the ſmell of any noiſom breath out of my mouth? Shall I diſpleaſe him by any unhandſom thought? Shall I be ſo greedy of the World, that I ſhall forget to retire to converſe with my deareſt Saviour? Shall I ſo perplex my ſelf in buſineſs, as to omit to pray, to meditate, to ſing praiſe to him? No, I am not at my own diſpoſe, I have ſworn, I will perform it, That I will keep thy righteous Judgements.* And to provoke every one the more to do his endeavour thus to ſtrengthen his reſolution, let theſe two things be ſeriouſly conſidered. Firſt, The more carefully we walk with God, the leſs labour we ſhall find to prepare our ſelves againſt the next Communion; with the leſs pains ſhall we dreſs up our ſouls to come to another Feaſt. There will be ſome reliſh of the former food left in our hearts, and we ſhall be, though not in the next, yet in no very re-

Pſal. 119. 106.

mote diſpoſition to perform the ſame acts again. Secondly, Every return to ſin after theſe Engagements, makes it more intolerable, and more highly diſpleaſing to God and our Saviour. After a man hath ſeriouſly conſidered how hateful it is in its own nature, after he hath reſolved againſt it, and ſolemnly covenanted to avoid it, the ſin is more black and deadly; a greater wrong to him that we have taken to lodge in our ſouls, than *Annas* and *Caiphas*, and the *Scribes* did him, when they put him to death. If this truth were ſettled upon mens hearts, ſin would find colder entertainment with them, than it doth, and they would not have ſuch kindneſs for that which faſtens a more odious Character upon them, than they can put on the very worſt of the *Jews*, the murtherers of our Lord. And yet I ſhall more than ſay, that ſinners now do greater injury to him, than did the *Sanhedrin*, if you will but grant this one Principle, which is clearly proved by one of our own Writers.

Dr. *Jackſon.*

The Rule whereby we muſt meaſure the greatneſs of a wrong done, is the oppoſition which it hath in it, to the Will of him that is wronged. And ſo the more oppoſite any act or practice is to the will or liking of the party that is diſpleaſed and wronged, the

the greater are we to account the injury and offence which is done to him. Now all men that live in ſin, and eſpecially thoſe who lick up their vomit after they have received Jeſus Chriſt the Lord, do thoſe things which Chriſt is more unwilling they ſhould do, than he was to ſuffer all the indignities of the *Jews*, and all the torments that the *Roman* Laws could inflict. He was willing to die by their hands, rather than the greateſt miſchief ſhould fall upon us, *viz.* That ſin ſhould reign over us, and Satan keep poſſeſſion in us. He was ſo unwilling that this ſhould be our condition, that he rather chooſe to die, that he might caſt the Devil out, and deſtroy all his works, and reſtore us to liberty again. Now if any man hold on Satans ſide, and ſeek to keep him in his Throne, if any will maintain and uphold his Works, and ſtand in the defence of his Cauſe; he doth a thing more diſpleaſing and grievous unto Chriſt, than his Death and Paſſion was. He was not troubled ſo much to die, as he is to ſee thee live in ſin; for he died that thou mighteſt ceaſe to ſin. And therefore have a care what thou doſt; unleſs thou wilt be worſe than a *Jew*, and wound him more than he did who lanced his ſide; and be a greater and more dangerous Enemy to him, than they

they that complotted his death. And conſider, if ſin be ſo diſpleaſing to him, ſo much againſt his will, that he was willing to ſuffer any torment, rather than it ſhould live; how canſt thou think that he will ſtay with thee, if thou again offendeſt him, and makeſt no conſcience to watch over thy ways, and avoid all temptations, and ſhun all occaſions of ſin? How can he endure thou ſhouldſt lodge Harlots together with him? That thou ſhouldſt let this world in, to be his Compeer, and divide thy heart with him? No, he is the High and holy One, he expects to be treated honourably, and like unto himſelf; that we ſhould keep the houſe clean and ſweet; that we ſhould live righteouſly, ſoberly and godlily: And then as he hath come to us, ſo he will abide with us, and will manifeſt himſelf to our ſouls, acquaint us with more of the ſecrets of his Religion, and the delights that are in his holy life. For ſo he ſaith to his Diſciples, *He that hath my Commandments, and keepeth them, he it is that loveth me: and he that loveth me, ſhall be loved of my Father: and I will love him, and will manifeſt my ſelf unto him*; which he repeats over again, verſ. 23. *If a man love me, he will keep my words: And my Father will love him, and*

and we will come unto him, and make our abode with him. I ſpeak the more of this, becauſe there are too many that approach with a fair behaviour, and forward devotion to the holy Table, who ſoon after take the liberty to run upon a new ſcore of ſin; hoping ſhortly to humble themſelves, and to wipe all off again. Many that live in ſecret covetouſneſs and earthly mindedneſs, in neglect of their families, and diſregard to all their Brethren; many that fall back into heart-burnings, and evil ſurmiſings, if not into open quarrels and contentions, who need to be awakened to look into themſelves. They are like to the waters in *Sicily*, which *Ach. Tatius* mentions, that appeared to the ſight as if they were on a flame, and the fire leaped out of them continually; but if you came to touch them, they were as cold as any Snow. And neither the fire, ſaith he, was quenched by the water, nor the water heated by the fire; but in that Fountain you might behold ὕδατος καὶ πυρὸς σπονδὰς an amity and reconciliation of fire and water together. Juſt ſo it is with many profeſſing people, they have a ſeeming zeal and a flagrant devotion, they have warm expreſſions in their mouths, and pray earneſtly; but if you come near to them, and

Θίγοτι δέσοι τὸ ὕδωρ ψυχρὸν ὄστι οἷόν περ χιών, l. 2. ἐρωτ.

handle them, if you grow acquainted with their converſe, the world lies cold at their hearts, and there is no life of God in them, but they have made a ſyncretiſm between life and death, a league between the god of this world, and the God of Heaven. The ſame Author tells of a River in *Spain*, into whoſe whirlpits, if the wind inſinuate it ſelf, it ſtrikes upon the folds of the water, and plays with them as we do upon the ſtrings of a Cittern, ſo that a Paſſenger would imagine that he was entertained by ſome Muſicians. Which may aptly reſemble many men in the world, who when the Spirit of God breaths at ſome ſolemn time upon them, or when they hear the voice of God, and look a little into themſelves, ſeem to be delightfully moved, and to make a pleaſant noiſe, as though they were tuned to the praiſes of God; but follow them home, and let that ſweet breath be over, and you ſhall ſee they are as greedy of the world, as a deep pit, and their thoughts roll and turn about, that they may draw all that comes near them, unto themſelves.

Τὸ μὲν ὕδωρ ὡς χορδὴ κρούεται, τὸ δὴ πνεῦμα τοῦ ὕδατος πλῆκτρον γίνεται, τὸ ῥεῦμα δὲ ὡς κιθάρα λαλεῖ. Ib.

VI. And therefore ſixthly, Let us labour to impreſs and retain an Image of Chriſt upon our ſouls, whom we have ſeen crucified

fied before our eyes. Let us repreſent unto our ſelves what a Perſon Chriſt was, and what his manner of behaviour was in the world; and then let us labour to carry him before our mind, and have him in our eyes, that ſo by looking on him, we may ſhape all our affections and all our actions after that rare pattern that he hath ſet us. Let us endeavour to think every where, that we ſee him hanging upon the Croſs, and behold him bleeding for our ſins, or declaring to us his mind, or doing ſomething that the Goſpel ſpeaks of; ſo that we may lead a mortified life, and be in every thing faſhioned after his likeneſs. And this we muſt do the rather, becauſe, as I have ſaid, he is now more nearly united unto us, ſo that when we are to do any thing, we muſt act like him, we muſt conſider how he did, or what he would do in ſuch a caſe; and we muſt ſo behave our ſelves, that in a very proper ſenſe *Chriſt may be ſaid to live, and not we.* We muſt do our endeavour that he may eat and drink, and buy and ſell, *&c. i. e.* all theſe things may be done as we think that Chriſt would do them (were he in the fleſh) who is one with us. We muſt become as ſo many *little Images* of him in the world, that they who ſee *us*, may behold *him.* And that is the Gal. 2. 20.

meaning I ſuppoſe of another phraſe of the Apoſtle, when he bids us to *put on the Lord Jeſus Chriſt, i.e.* to be ſo transformed into him, that both in our outward garb and deportment, and alſo in our inward features we may be a lively reſemblance of him. Now the ſame Apoſtle tells us, *That as many as are Baptized into Chriſt, have put on Chriſt, Gal.* 3. 27. and therefore much more they who have eaten of his Body, and drunk of his Blood, are ſuppoſed to have put him on, and to have dreſſed their ſouls compleatly after his holy Image. They muſt labour to be all over godly, and to have καθόλου τὴν ἀρετὴν (as his phraſe is) an univerſal vertue that they be holy as he is holy. And for our better direction,

Rom. 13. 14. Πῶς δὲ αὐτὸν ἐνδύσεσθαι, ἐν πάντα αὐτὸς ἡμῖν εἴη, ἔσαθεν καὶ ἔξωθεν ἐν ἡμῖν φαινόμενος. *Oecumen.*

Ὁ δὲ αὐτὸν ἐνδυόμενος, ἔχει καθόλου τὴν ἀρετὴν. Id.

1. Let us labour to do ſomething worthy of the expence of Chriſts Blood; and to think what manner of perſons they ought to be, for whom the Lord of life died, and who are waſhed in no other laver but the Blood of the Lamb.

2. Something anſwerable to the deareſt love of the great God of Heaven and Earth; and to conſider after what ſort they ought to live to whom God hath given ſo rich a gift, whom he hath honoured, not only to be his Sons, but to have his deareſt Son for their ſervant.

3. Some-

3. Something that may correſpond with ſo many, and ſo great means of ſalvation. And in particular we ſhould think what is expected from thoſe who have now received a greater ſtrength from Heaven. Strong food muſt not be given to thoſe that intend to lead a ſedentary life, and have not much work to do. A plentiful nouriſhment overthrows their health, inſtead of yielding ſupports unto their ſpirits. It is the greateſt folly to come for this divine nutriment if we intend to ſit ſtill, or to go but a ſlow pace in Religion, as if we were newly come out of the ſickneſs and diſeaſe of ſin, and could ſcarce ſtand in the ways of God. They ought to exerciſe themſelves in all godlineſs, to be active and full of motion, who feed ſo abundantly upon Chriſts love. They ought to be very good Children who are fed with ſuch food, for whom God furniſhed ſuch a Table with ſo great a coſt.

4. We muſt labour to do ſomething that is worthy of a ſoul and body conſigned to immortal bleſſedneſs. How holy ſhould they be who expect ſuch great things? who have received ſuch pledges of them? who wait for the Lord from Heaven to change theſe vile bodies into his glorious likeneſs? O do not unhallow

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and deſecrate that thing which is at preſent the Temple of the Lord, and which is ſanctified for the eternal manſions. Prophane not that body and ſoul which ſhall for ever live with God, and are already become his habitation through his holy ſpirit dwelling in them. Now conſider I beſeech you, do you think that he leads a life worthy of any of theſe, who delights not to converſe with God? who prays never, or but very ſeldom, exceeding briefly, and as if he were frozen? who hears Sermons, and underſtands them not; or elſe forgets them as ſoon as they are heard? who grows no wiſer nor better than he was many years agone? whoſe time runs away in eating and drinking, ſleeping and playing, working and toyling, as if theſe were the things we exhorted them unto? who rarely takes the Bible or a good Book into his hands; and when he doth, throws it away again at the call of any pleaſure or worldly gain? who loves no body but himſelf, and is angry at him that would ſave his ſoul? Do we eat and drink this Heavenly proviſion, and then riſe up to play? do we ſtand in need of ſuch noble nouriſhment for the following of our trades, and the encouragement of us in our worldly buſineſs? O conſider, *beloved Reader*, that

that lookeſt on theſe lines, that an honeſt Heathen would do better things than theſe: He that never heard of Chriſt, and never taſted of this Heavenly food, would be aſhamed of ſuch a life. Philoſophy, which they called τροφὴ τῆς ψυχῆς, *the nutriment of the ſoul*, would produce far more excellent works. There is no need thou ſhouldeſt be a Chriſtian, if thou haſt no more noble end. Meer reaſon will breed up better Scholars; and therefore go and ſit with the *Deipnoſophiſts*, and come not unto the Supper of the Lord, unleſs thou intendeſt to walk worthy of him unto all pleaſing, being fruitful in every good work, and increaſing in the knowledge of God. Do but hear what they promiſed themſelves from their Philoſophy; and then judge to what it is fit a Chriſtian ſo divinely nouriſhed, ſhould aſpire. This (ſaith *Seneca*) Philoſophy doth make me promiſes of, that it will make me a Peer with God. *This is that* (ſaith *Cleomedes*) *which preſerves the Demy-God that is within us, from being ſhamefully intreated, which keeps it unmoveable and unſhaken, which gives it the better of all pleaſures and pains, which* Col. 1. 10.

Hoc eſt quod Philoſophia mihi promittit, ut me parem Deo faciat, Epiſt. 48.

τετο δὲ ἐν τῷ τυρεῖν τὸν ἔνδον δαίμονα ἀνύβριστον, ᾗ ἀτρεπῆ ἡδονῶν ᾗ πόνων κρείττονα, μηδὲν εἰκῆ ποιοῦντα, &c. l. 2. κυκλ. θεωρ.

makes it intend some worthy end, and receive all events and contingences as coming from thence, from whence it self came; and above all, which learns it to wait for the coming of death with a chearful mind.

What man then deserves the name of a Christian, that notwithstanding all the means of grace which God affords, doth strive to make himself equal with a Beast? that basely uses his noble part? that is like a feather shaken with the wind, and lies down at the feet of every pleasure, and cannot sustain the load of the least grief? that vexes and frets at every cross, as if the Devil ruled the world; and trembles at death as a Child doth at a friend with a vizard on? God expects sure that we should be men of another sort, and that Philosophy should not beget more lusty and vigorous souls, than Christianity can. We must be ashamed to live at a lower rate, than a man that had been but at *Plato*'s *Compotation*; and we must make account the Blood of Christ is to nourish better Spirits in us, than the very soul and spirit of reason, if we could suck it in, can be able to generate.

Let us look therefore into our hearts daily, and see that he be there. Whether we

we eat or drink, or whatſoever elſe we do, let us ask him if he be pleaſed. Let us go to him conſtantly, that he may know we love him. And let us entreat him to tell us what he would have us to do, and then let us do it with all our might.

VII. Seventhly, *Let us maintain a longing in our ſouls after another ſuch repaſt.* Let us ſtrive every day to keep up a ſpiritual hunger after this food, that ſo we may not neglect the next opportunity which God ſhall give us of Communion; or if we ſhould die before we have one, yet Heaven may find us prepared for the Feaſt where the marriage ſhall be compleated; Chriſt may find ſuch holy longings after him, that our ſouls may be taken into his boſom, to dwell in him as he before dwelt in us. When we cannot outwardly communicate, yet we may in heart, in ſpirit. Though we cannot always celebrate the myſteries, yet we may have the thing ſignified in thoſe myſteries (as St. *Bernard* ſpeaks) at all times, in all places, *i. e.* We may with pious affections and holy actions receive Chriſt continually into our ſouls. As the Sacrament (ſaith he) *ſine re Sacramenti, without the thing*

of

of the Sacrament is death to the unworthy; ſo we may conclude that *res Sacramenti, the thing it ſelf without the Sacrament* will be life eternal to the worthy. Whenſoever in remembrance of Chriſt thou art piouſly and devoutly affected into an imitation of Chriſt, thou doſt eat his Body, and drink his Blood. But then if we do conſtantly preſerve ſuch longings and hungrings after this Feaſt, and do at all times feaſt upon him; we cannot paſs by any occaſion that God affords us of receiving him in that manner that he hath appointed and bleſſed; and we cannot but be very forward to go to remember him when opportunity is preſented in the Aſſembly of his people. And therefore I ſhall not make it a diſtinct advice, that you would come again when this Table is ſpread for you. For this is but a juſt gratitude to God, a ſign that we like his fare, and are well pleaſed with his chear, and are ambitious of nothing more than ſuch an entertainment. And I think we ſhall ſhew our ſelves to have been very unworthy gueſts at the laſt Feaſt, if we like it ſo little as to refuſe to come the next time that we are invited. In the beginning of our Religion they received every day, *Acts* 2. 46. Which proceeded from a great

great devotion, and fervency of ſpirit, when the holy Ghoſt like fire had deſcended upon them. And this heat did not abate in all places for the ſpace of 400 years, but in ſome Churches of *Africa* (as St. *Auguſtine* writes) and in *Rome* and *Spain* (as St. *Hierome* tell us) they retained this ardent love, and continually remembred the dying of the Lord Jeſus. And it was propoſed to St. *Auguſtine* as a doubt, whether a perſon of buſineſs as a Merchant, Husbandman, or the like, ſhould every day Communicate; To which he anſwered, To receive the Sacrament every day, I neither praiſe nor reprove; but to Communicate every Lords-day, I would wiſh you, and exhort every one ſo to do. And ſo St. *Chryſoſtom* exhorting of the people to build Churches in the Villages where they might hold Aſſemblies, he perſwades them by this Argument; *There Prayers will be ſent up daily for every one of you, there God will be continually praiſed with Hymns, and every Lords day will there be an Offering made for you.* And though the devotion of Chriſtians fell from once in a day, to once in a week, and from thence to once in a month, till at laſt the Church of *Rome* hath thought it fit to bind men of neceſſity but to once

Ευχαὶ ἐκεῖ διηνεκεῖς διά σε, ὕμνοι καὶ συνάξεις διά σε, προσφορὰ καθ' ἑκάστην κυριακήν, in cap. 8. Act. p. 716. edit. Sav.

once in a year; yet I find a devout Papiſt thus ſpeaking: *Though it be hard to ſay how often a man is bound to Communicate, yet I think I may boldly affirm, That the greateſt diſtance between the times of Communicating, among ſuch as deſire to ſerve God devoutly, is from month to month.* And ſure the ſtrict obſervance of the divine Commandments which was among the Primitive Saints, their deſpiſing of all worldly things, their great charity and love, may be thought to have flowed in great part from this ſpring; that they received ſo frequently the Body and Blood of our Lord. Hence we may derive their ſtrength, activeneſs and zeal; becauſe they were ſo often refreſhed with this Wine. This gave them boldneſs againſt their adverſaries, this made them run ſo forwardly into flames; becauſe they were conſtantly heated with divine fires. From this Table they went away with the courage of Lions, and were terrible even to that great roaring Lion which devours ſo many careleſs ſouls. He could not make ſuch an eaſie prey of them as he doth of us, becauſe they did daily renew their ſtrength by this food, and became as bold as a Lion, after he hath eaten fleſh and drunken blood.

Fr. Sales Introd.

And

And if we did more frequently Communicate, it would be a means to bring us to a greater reſemblance of our Lord (which was the thing that I laſt preſſed) who you know overcame the evil one, and trod him under his feet. As the Leverets (ſaith the forementioned Author) in the Mountains of *Helvetia*, become all white, becauſe they neither ſee nor eat any thing but driven Snow; ſo by often adoring and feeding upon beauty, goodneſs, and purity it ſelf in this divine Sacrament, we ſhould become altogether vertuous, pure and beautiful. And I am of the mind of another excellent Writer, who judges it very probable, *That the wars of Kingdoms, the contentions in Families, the infinite multitude of Law-ſuits, the perſonal hatreds, and the univerſal want of charity, which hath made the world ſo miſerable and wicked, may in a great degree be attributed to the neglect of this great Symbole and inſtrument of charity.* And that is the laſt thing that I ſhall commend unto you. Dr. *J. Taylor.*

VIII. Eighthly, Let us be ſure to live in charity with our Brethren, to which we are in a ſpecial manner engaged by this Sacrament, and of which we make a moſt ſolemn

solemn profession. Let us behave our selves as Servants in the same family, as sons of the same father, as those who have eaten of the same bread. Let us be very careful that we do not cover the coals of anger and contention under the ashes for a night, and then blow them up again the next morning; but let us quite extinguish them, and utterly put them out. Let not your jealousies, your hard thoughts, your uncharitable and rash censurings, your differences and enmities ever return again; but let that sentence run in your minds, 1 *John* 4. 11. *Beloved, if God so loved us, we ought to love one another.* If he have given his Son; if he still give him to us; if we feed and live upon him, then let us love as Brethren, and not fall out in our way to Heaven. And if we find our love to grow sick and weak, and to be fallen to decay; then let us come hither on purpose for to revive it, and raise it up again. If the Lamp begin to burn dim, and to cast a very weak light; let us pour in more Oyl that it may not go out. If our love begin to be chill and cold, let us put this fire the oftner under it, that it may be kept in a flame. For assure your selves, that they who take up their differences and enmities again, did never truly

lay

lay them aſide; they did but mock God when they came to this holy Communion with a pretence of Love and Charity, their hearts not being throughly reſolved to forget all injuries and offences. Or if they did ſeriouſly labour to put to death all hatreds, one great reaſon why they are not throughly mortified, is, becauſe they uſe ſo rarely this powerful means of ſuppreſſing them, and keeping them in their graves. Men do one with another, as the *Theſpienſes* with married perſons, who once in *five years ſpace*, kept a Feaſt called Ἐρωτίδια, in *Cupids* honour, for the reconciling of all differences that had happened between Man and Wife. Such a ſmall Feſtivity do men make of this Sacrament of the Lords Supper, to which they come perhaps with an intention to bury all differences; but then they give them a whole twelve months time, if not more, to revive and gather ſtrength again. Hence it is that the temper of the Chriſtian World is as much different from the Spirit of the elder times, as heat is from cold, or life from death. They held ſuch frequent Communions, that their love was ſo flagrant as to make them dye for one another; and we hold them ſo ſeldom, that the heat of our unmortified paſſions makes us wound and kill each other.

Plutarch & alij.

other. So that I make account there is but little difference between *doing this* ſeldom, and not doing it at all; yea thoſe enmities will be more fierce and untractable, which even the Blood of Jeſus hath not quenched.

To put a concluſion then to this Diſcourſe, let me adviſe you, when you come from the Table of the Lord, thus to meditate within your ſelves: "I have received freſh Pledges of the love of my "Lord, and I have made new profeſſions "of my own; What now doth the Lord "require of me? What have I that I "can render back to him? Alas! I have "nothing to give him, but only my *love*. "Nothing but my *love* did I ſay? Oh "how great a thing is *love*! how much is "incloſed in the boſom of *love*! It is no "ſuch trifle as I imagine. *Love* brought "God down to us, and *love* will carry "us up to God. *Love* made God like to "man; and *love* will make men like to "God. *Love* made him die for us, and "*love* will make us lay down our lives "for the Brethren. O the power of Heavenly *Love*! How ſhall I get thee planted in my heart? Who can bring thee "into my ſoul, but only *love*? *Love* begets love; and the frequent Meditation

"of

" of this love of God, and of his Son,
" will inflame thy heart in love to them.
" Oh let a ſenſe of this love lie perpetual-
" ly in my breaſt, that may change me in-
" to love. Let me burn and languiſh in
" the Arms of Jeſus. Let me long for
" nothing but him; let him be all my talk,
" all my joy, the Crown of my delight.
" Let me never forget how gracious he is;
" let the taſte of his incomparable ſweet-
" neſs be never out of my mouth; let me
" never reliſh any thing but what hath
" ſome ſavour of him. O my ſoul! what
" ſhould we wiſh for, but to feaſt again
" with him? What ſhould we deſire but
" to be ſatisfied with him? *This one thing*
" *have I deſired of the Lord, that will* Pſal. 27.4.
" *I ſeek after, that I may dwell in the*
" *Houſe of my Lord all the days of my life,*
" *to behold the beauty of the Lord, and to*
" *enquire in his Temple.*

" What friend is there to whom we
" have been endeared, that we can forget?
" Do we uſe to throw the tokens of love,
" whereby he would be remembred, into
" a forſaken hole where they ſhall never
" be ſeen? But how ſtrangely are we af-
" fected to the *Reliques* that a dying friend
" commends unto us? And how much

" more ſhould we be moved, if a friend
" ſhould die for *us*, and ſhould leave us a
" remembrance that he ſaved us from
" death? Could we ever let him go out
" out of our minds? Should we not be in
" danger to think upon him over-much?
" Could we endure that the remembrance
" he left us, ſhould be long out of our
" eye? O my ſoul! let us not deal then
" more unkindly with our bleſſed Saviour,
" who humbled himſelf to the death, even
" the death of the Croſs, that we might
" not eternally die. Who was made *ſin*
" for us, that we might be made the righ-
" teouſneſs of God through him. Sure
" he never thought when he went to Hea-
" ven, that we would remember his love
" ſo ſeldom, and ſo coldly. Did he think
" that thoſe whom he loves ſo much,
" would need ſo much entreaty to have
" Communion with him? Is it not a grief
" unto him now (if he be capable of any)
" to ſee that he hath ſo few *Lovers*?
" Doth it not trouble him, that they who
" profeſs love to him, teſtifie it ſo poor-
" ly and rarely? Nay rather, O my ſoul!
" he is troubled that we love our ſelves no
" better; and therefore both for the love
" of him, and the love of our ſelves, let

" us

"us carefully observe his commands; of "which this is one; *Do this in remem-* "*brance of me.*

For this is the love of God, that we keep his Commandments. And this Commandment we have from him, that he who loveth God, love his Brother also.

Menſa Myſtica.

SECT. V.

The Benefits of Holy Communion.

CHAP. XVII.

Pious men can beſt tell how ſweet this Feaſt is; yet for the inviting of others to it, a diſcourſe is begun concerning its heavenly pleaſures, and advantages.

SUch is the nature of all bodies, that the nearer they approach to their proper place and Center, the more they accelerate their motion, and with the greater ſpeed they run; as if they deſired to be at their beloved reſt, from whence they are loth to be removed. And ſuch is the temper of all holy hearts when

when they run towards God, the moſt natural place of their reſt, the very Center of their quiet and peace; the nearer they come to him, the faſter they move; they rather *flie* than run; and uſe their Wings rather than their feet, out of a vehement longing to be embraced by him. We cannot but think then, that they who draw nigh to God in this near way of Communion, and are entertained by him at his own Table, do flie up even unto Heaven, and get into his very boſome, as thoſe that ſuffer more ſtrong and powerful attractions from his mighty Goodneſs. And there my Diſcourſe may well leave them repoſing themſelves in his Arms, and taking their reſt in his love, from whence they will not eaſily endure a divulſion by the force of any other thing. But as a ſtone is unwilling to ſtir from the reſt that it enjoys in the boſome of the earth; ſo hard will it be to draw ſuch ſouls by the love of other things, from their own Center, where they feel ſo much quiet and tranquillity. Such perſons I might well leave to tell themſelves (and others if they can) what joy they find in God, what ſweetneſs grows on this Tree of Life, and what pleaſures he hath welcomed them withal at this holy Feaſt. Have you ſeen the Sun and the

Moon in their full ſtand one againſt the other? Have you beheld a River running with a mighty ſtream into the Ocean? Or can you think that you ſee the fire falling from Heaven, as it did in *Elias* his time, to conſume a ſacrifice? Theſe are but little reſemblances of that light wherewith their ſouls are filled when they look upon him; of that fulneſs of joy wherein they are abſorpt when their affections run to him; of the teſtimonies that he gives of his acceptance when they offer themſelves to his ſervice. And they themſelves (as I ſaid) can beſt tell into what a Paradiſe of pleaſure he leads them, when he comes into his Garden, and beholds there all pleaſant fruits.

But yet for the ſake of thoſe who are ſtrangers to the Divine Life, and are loth to leave their ſins, though it be to have Communion with God; I ſhall labour briefly to declare the benefits of this holy Sacrament, that ſo I may invite them to lay aſide their ſins, and exchange them for better pleaſures. And I hope I may provoke ſome to hunger after the Houſe of God, and eſpecially after his Table; where he feeds the hungry with rare delights; where he cures the wounded, comforts the weak, enlightens the blind, revives the dead,

dead, pardons the ſinner, and ſtrengthens him againſt his ſin. Where he dignifies our ſouls, and deifies, as it were, all our faculties; where he unites us to himſelf, and joins us in friendſhip with our Brethren; where he ſprinkles our hearts with his Blood; repleniſheth them with his Grace; refreſheth them with his Love; encourageth them in his ways; inebriates them with his ſweetneſs; and gives them to drink of the Wine of the Kingdom; and ſows in them the ſeed of immortality.

One would think there ſhould not be a man of ordinary diſcretion that would refuſe to be amended, and ſo much bettered in his condition by converſing with God. For you ſee men rip up the bowels of the earth, and torment her, to make her confeſs her Treaſures; they dig even into the heart of craggy Rocks, and take incredible pains for Silver and Gold; they will break their ſweeteſt ſleep to accompliſh an ambitious deſire; they will ſpend their Patrimony, their Credit, their Bodies, and their very Souls for a drop of drunken pleaſure, or carnal delight. What is the matter then that men cannot be content to ſpend a few earneſt thoughts, to uſe a little ſerious diligence for the purchaſe of the riches of Heaven and Earth, for the

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promiſes of this life, and that which is to come, for the glory of God, for a Dignity not inferior to Angels, for a Sea of delights and pleaſures that raviſh the heart of God? Poor ſouls! they are ignorant ſure of the happineſs that our Lord calls them unto; they imagine there is nothing better than to eat and drink, and ſatiate the body with that which tickleth its ſenſes; they are ſunk into a ſad puddle of filthy imaginations; let us ſee if we can lift up their heads, let us try to open their eyes, let us endeavour to perſwade that there are diviner delights, that there is a bread infinitely more delicious, and a Cup flowing with far more ſweetneſs than that which the World bewitches and inchants her followers with-
Pſal. 34.8. all. *O come, taſte and ſee that the Lord is*
Pſal. 65.4. *good,* (as the *Pſalmiſt* ſpeaks) *Bleſſed is the man whom he chuſeth, and cauſeth to approach unto him, that he may dwell in his Courts. He ſhall be ſatisfied with the goodneſs of his Houſe, even of his holy Temple.*

Many rare things there are which the Goſpel preſents us withall, but nothing (methinks) is more tempting and inviting than this heavenly Feaſt, where pleaſure is mixed with profit, and phyſick with our food. Where at once we may be both enriched and delighted, both healed and nouriſhed.

This

This Table (if I may use the language of an holy Man) *is the very sinews of our Soul, the ligament of our minds, the foundation of our confidence, our hope, our salvation, our light, our life.* "This mystery makes the earth to be an Heaven; "and therefore if thou wilt come hither, "thou maist open the Gate of Heaven, and "look down into it, or rather not into "Heaven, but into the Heaven of Heavens. For that which is the most precious of all things above, I will shew "thee lying upon the earth. For as in "Kings Palaces, the chiefest and most precious things are not the fair Walls, the "gilded Roofs, the costly Hangings, but "the body of the King that sits upon the "Throne; even so in the Heavens the "most glorious thing is the Body of "Christ, the King of Heaven. Now behold, and thou shalt see it here upon the "earth. For I do not shew thee the Angels, or the Arch-angels, or the Heavens, or the Heaven of Heavens, but "him that is the Lord and Master of them "all; and therefore must thou not needs "say, that thou seest that upon the Earth, "which is more excellent than them all: "yea, thou not only seest, but thou touch-"est; and not only touchest, but eatest also,

St. *Chrysost.* Hom. 24. in 1 Cor. ψυχῆς ἡμῶν τὰ νεῦρα, τὸ διανοίας ὁ συνδεσμὸς, &c.

"also, yea and carriest him home with "thee. Ἀπόσμηχε πίνυν τὴν ψυχὴν, &c. O "then wipe thy soul very clean, prepare "thy mind to the receiving these Di-"vine Mysteries. Who would not be Re-"ligious, that he may be thus happy? who "would not forsake all things for such a "sight, for such an embracement? If thou "mightest but have the priviledge to take "up the Son of a King with his Purple, "and Diadem, and other Ornaments, in-"to thy Arms, wouldst thou not cast all "other things to the ground to be so em-"ployed? Tell me then why wilt thou not "prepare thy self, and reverently take the "only begotten Son of God into thy "hands? Wilt thou not throw away the "love of all earthly things for him? Wilt "thou not think thy self brave enough in "the enjoying of him? Dost thou still "look to the earth, and lovest mony, and "admirest heaps of Gold? Then what pi-"ty canst thou deserve? What pardon "canst thou hope for? Or what excuse "canst thou think of, to make for thy self? Thus he. "When a man hath heard the "sacred Hymns (as he saith in another "place) and hath seen the spiritual Mar-"riage, and been feasted at the Royal Ta-"ble, and filled with the Holy Ghost, and "hath

Homil. 27. in 1 ad Corinth.

"hath been taken into the Quire of Sera-
"phims, and made partaker with the Hea-
"venly Powers: Who would throw away
"ſo great a Grace? Who would ſpend ſo
"rich a Treaſure? Who would bring in
"drunkenneſs or the like Gueſt, inſtead of
"ſuch Divine Chear? Drunkenneſs, I ſay,
"which is the Mother of Heavineſs,
"(ἀδυμίας μητέρα) the joy of none but the
"Devil, and is big with a thouſand evils.
"What madneſs poſſeſſes a man, that he
"ſhould not rather chuſe to feaſt with
"God, than with the Devil? If thou ſayeſt
"that thou art merry, and rejoyceſt, and
"wonderfully pleaſed: I anſwer, And ſo
"I would have thee to be; only let not thy
"laughter be like the crackling of thorns
"undes a Pot, but a ſolid joy that will
"make thy heart to ſmile for ever. God
"doth not envy to the Sons of men any
"happineſs, but he would have them to be
"ſure they are happy, and not pleaſe them-
"ſelves in a phantaſtical ſhadow of Hap-
"pineſs.

CHAP.

CHAP. XVIII.

Three benefits that may be received by it. 1. *Much pleaſure and delight, which flows from ſeveral ſprings.* 2. *Much ſtrength and vigour, as is proved by the three Graces of Faith, Hope and Charity.* 3. *A perfect cure of our ſickneſſes and diſeaſes: It being Medicine as well as Food.*

BUt that I may proceed more diſtinctly, and aſſault your ſouls with the ſtronger Reaſons, to deliver themſelves up to a religious life (one ſingle piece of which hath ſuch bleſſings in it) I ſhall preſent you with the profit of worthy receiving, in theſe three general Heads; which I ſhall borrow from a Devout Author. We have moſt Princely Diſhes (ſaith St. *Bernard*) ſerved up to us in the Supper of the Lord, prepared with the moſt curious and exquiſite Art, and they are *Delicioſa multum ad ſaporem, very delicious and ſweet to the taſte; ſolida ad nutrimentum, ſtrong and ſolid*

Serm. 2. de Cœna Dom.

lid for our nouriſhment; & efficacia ad medicinam, powerful and working for the curing of our diſeaſes. Seeing this Sacrament is a Feaſt, and is called the *Table*, and the *Supper* of the Lord, under theſe three heads I ſhall comprehend thoſe benefits that may excite every man to the examination of himſelf, and invite us all to this Heavenly Chear. The things that are here ſet before us, are, 1. Moſt ſweet, pleaſant and refreſhing. 2. They are ſolid, ſtrengthning and nouriſhing: and 3. They are Medicinal and Healing.

I. *Firſt*, To a well-prepared palate they afford a moſt ſweet and delightſome reliſh. *Delicioſa ad ſaporem.* This holy Sacrament breeds a Divine pleaſure, an Heavenly Joy in a right tempered ſoul, and overflows it with ſweetneſs more than the body is ſatisfied with marrow and fatneſs; now this refreſhment ariſes,

1. From a great ſenſe which is here given us of the love of Chriſt, which (as the ſong of ſongs ſaith) *is better than wine.* It is more chearing and exhilarating, more cordial and reviving to think of his dear love in ſhedding his Blood for us, than to drink the blood of the richeſt Grape; and therefore the Church ſaith, *verſ.* 4. *We will be glad and rejoyce in thee;* Cant. 1. 2.

thee; we will remember thy love more than Wine.

It is beyond a raviſhment to remember, that men are ſo beloved by the King of Heaven, ſo embraced by the Lord of all the world; and ſtill it is the more tranſporting to conſider, that they feed upon this Lord of Love, and that he gives his very ſelf unto them, and by ſuch ſecret and wonderful ways unites himſelf unto their ſouls. And it is moſt of all affecting, and but a little below Heaven, to think that this is our Jeſus, and our Lord; to
Cant. 2, 16. ſay as the Spouſe in the ſame Book, *My Beloved is mine, and I am his.* When God thus lifts up the light of his countenance upon a ſoul, he puts gladneſs in its heart, more than the joy of Harveſt. This is a Marriage-Feaſt, and therefore full of pleaſure. Here a devout Soul gives it ſelf to him, and He receives it, as we may ſay, into his Arms; here they plight their truth mutually each to other; here they engage themſelves in unſeparable unions, to hold perpetual entercourſe, and live eternally together in the greateſt affection. As the Bridegroom rejoyceth over his Bride, ſo the Lord rejoyceth over it, and he ſpeaks not to it meerly by his ſervants, but he kiſſes it (as the Spouſe ſpeaks,

1 *Cant.* 2.) with the kiſſes of his own mouth. So one of the Greek Commentators prettily gloſſes upon thoſe words: Μὴ διὰ πϱοφητῶν μνηϛευσάϭω μὲ φήσι, ἀλλὰ ϭὶ ἑαυτοῦ ὁμιλησάτω μὲ, Let me not only be eſpouſed to him (ſaith the Church) by his Prophets and Embaſſadors, but let him come himſelf, and converſe with me. *Rebekah* went along with *Eliezer* before ſhe knew *Iſaac*, and was reſolved to be his Wife before he ſpake with her himſelf; but at laſt ſhe beheld him, to whom ſhe travelled, and came into his Arms whoſe love ſhe ſought, and then was her joy compleated. Even ſo the Meſſengers of God become Suitors to us in the Name of Chriſt, and woo our affections to be eſpouſed to him, giving us many tokens of his love: And when we conſent and reſolve to be his, then by their Miniſtry we are conducted into his Arms, and at this Marriage Feaſt we receive the fulleſt joys that flow from his heart unto us.

2. It flows from a ſenſe of the pleaſures that are in the exerciſe of true Religion. That is the greateſt delight which ariſes from the ſouls own proper acts, and which it feels not only within, but from it ſelf. And the more noble any of its acts are, and the more ſatisfying the objects are

on

on which they are placed; the higher will the contentment be which they afford. As much therefore, as acts of piety surpass all other, so much will the delight which accompanies them, go beyond all other delights. And as these acts of Devotion, which are performed by the worthy Receiver at this holy Communion, are transcendent to all other Religious Acts; so will the feeling of them be transporting beyond all other pleasurable motions in the soul. It is a rare delight to exercise our hearty Faith and Love, Thanksgiving and Rejoycing; and here all these Acts are in their top and height; and the soul exerts its greatest force, and strains it self to do its best. Yea, here must needs be the greatest sweetness and delight, because part of our duty is joy and gladness, and we do very ill, if then we do not rejoyce. And there is none knows but he that feels it, how pleasant it is likewise to mourn for sin, and to be wounded with a sense of our ingratitude, as well as of his love. There is sweetness in those tears which drop from a heart full of love; that sorrow is delightful which springs from the sense of a kindness. Here holy souls begin to feel the truth of what our Saviour hath said, *Blessed are they that mourn, for they shall be comfort-*

Mat. 5. 3.

comforted. It is part of their comfort, that they can mourn and ſhed a tear over a ſick ſoul, and a bleeding Saviour. What comfort then is there (think you) in the ſenſe of a pardon, if there be ſuch comfort in mourning for the offence? If tears be ſuch pleaſant food, then what are ſongs and praiſes?

3. From the hope of Heaven, and the expectation of the eternal Supper, to which this is but a preparatory Entertainment. This is ſome fore-taſt to ſtay our longings, and yet to excite our deſires after the Heavenly Feaſt above. Here we break our faſt (as I may ſay) but are made thereby very hungry, till that great Supper come. Here we have but a prælibation, a little ſhort antepaſt of ſome rare things to come; yet ſeeing it is an earneſt of thoſe things, it creates in a holy ſoul a wonderful contentment both from its own ſweetneſs, and the hopes wherewith it feeds us. It nouriſhes, I ſay, in us moſt delicious longings; it makes the ſoul even ſwell with comfortable expectations; and we receive it not only as a remembrance of what was done, but as a pledge of what ſhall be. We taſte not only what he is to our ſouls at preſent, but what he will be for ever.

And indeed it is a great part of the pleasure of his food, that it hath so many tasts, and affords us such various relishes. In it we taste his love in dying, his love now that he is in the Heavens, and his love when he shall appear in his glory. We taste of the fruit of his death, and of the fruit of his Resurrection also, yea and of his coming again to raise us from the dead too. We feel what he did upon the Cross; and that which was bitter to him, is sweet to us. We feel what he doth for us now in the holy Sacrament, and his Spirit makes us taste the pleasures of Devotion in our hearts. And we begin likewise to feel what he will do for us when he shall come to be glorified in his Saints, and to be admired in all them that believe. And how pleasant must it be to a soul to have all this Cheer? how delightful to think that Christ dwells in us, and we in him? (*John* 6. 65.) How sweet to read that we shall have eternal life by union with him? (*verf.* 55.) And how joyful must they be who carry about with them continually this hope of Heaven?

4. There arises also a great joy from a sense how well pleased our Saviour is with the love of holy souls. He not only communicates himself to us in this Sacrament, but

but hath alſo a kind of Communion with us. He delights to behold our grateful and gladſom remembrance of him; to behold our love to him, and our love to each other. It pleaſes him to ſee his people flock together with a greedineſs to receive him, and forwardneſs to tye themſelves more dearly to him. And therefore the Bridegroom is pleaſed to uſe ſuch words to his Spouſe as ſhe doth to him. She had ſaid, *Cant.* 1. 2. *Thy love is better than Wine:* And he ſaith the ſame, only with a greater ecſtaſie of Affection, cap. 4. 10. *How much better is thy love than Wine!* And this Book holy men (the Fathers of the Church) have interpreted of the ſpiritual Marriage between Chriſt and his Church, which is in this Sacrament both repreſented and confirmed. Now what pleaſure hence ariſes to the ſoul, when it thinks that its Beloved is pleaſed, and that it rejoyces the heart of Chriſt; every one may know that can love another. *It is the contentment of their love that it is accepted; and a great recompenſe that it is kindly entertained.*

Here is enough (though briefly) ſaid to invite any Voluptuary to become a ſpiritual man: He muſt have a great deal of the Swine in him, that cannot be tempt-

ed by the delights of this Heavenly Food, which offers it self to his taſte. Here a man ſhall be ſatisfied with the love of Chriſt, with the pleaſures of all Religious acts, with the hope of Heaven, which is the Celeſtial Manna, with a ſenſe of the joy in Heaven on our behalf. He hath forgotten ſure the pleaſures of a man, whoſe ſoul is not greedy to be filled with theſe good things. It is part of the puniſhment of wickedneſs, to loſe the rareſt delights here, as well as to ſuffer eternal pains hereafter.

Solida ad nutrimentum.

II. *Secondly,* But that you may not imagine there is nothing to be had here but what doth delight for the preſent inſtant of receiving; you muſt conſider likewiſe, that theſe holy Myſteries yield a ſolid nouriſhment, and thereby afford us a conſtant chearfulneſs. They do not beget a pleaſure that lies only upon the palate; but they are the more pleaſing when they have deſcended as far as the heart: for there they lay the foundation of a laſting joy, by turning the affections of the heart toward Chriſt. The benefits of this food are not like to a blaze of ſtraw, that warms a man for the preſent, but ſoon leaves him cold; nor like a flaſh of Lightning,

ning, darting through the ſoul for a moment, which returns preſently into its darkneſs; nor like the friſking of the ſpirits in our body after a draught of Wine, which when the adventitious heat is over, fall into ſluggiſhneſs again: But they are ſolid and ſubſtantial, like to the warmths of the Sunbeams when there is no Clouds before his face, nor no winds to ſweep them away; or rather like the pleaſures of eating food, which encreaſes our ſtrength, and fattens our bones, and cauſes a durable chearfulneſs and vivacity of our ſpirits. For Bread, you know, is called the ſtaff of Life, and that which ſtrengthens mans heart; as Wine is that which glads his heart, and cheareth God and Man.

By a right uſe of this holy Sacrament, all the faculties and parts of the ſoul are nouriſhed and inlarged. The underſtanding becomes more full and clear in its perceptions of truth; the will is made more free and chearful in its choice of good; the affections more Heavenly and Divine, more forward and compliant with our wills; the paſſions more regular and orderly, under better government and command. All which would admit of a large diſcourſe; but ſeeing I have drawn this tractate already to over-great a length, I will chuſe to ſpeak

(and that but briefly neither) of what is moſt ſenſible to every good man, *viz.* the encreaſe of theſe three great Graces, *Faith*, *Hope* and *Charity*.

Firſt, *Faith* is hereby made more ſolid and ſtrong, whether we conſider it in its direct, or reflex acts: *i. e.* We do in this holy Feaſt look moſt ſeriouſly upon the proper object of our Faith, Jeſus Chriſt, and all the truths of the Goſpel. We profeſs with all our ſouls to embrace a crucified Saviour; We ſeal to this truth which he hath ſealed by his Blood; We make a moſt ſolemn and publick confeſſion of what we believe: We do moſt ſacredly proteſt that we firmly conſent to live according to it, and obey it. And then if we would reflect and turn our eyes back into our own ſouls, and believe ſomething of our ſelves, we may be able to make a better judgement concerning our ſelves, and be more confirmed in the belief that we are real Chriſtians; ſeeing after ſerious examination and advice with our ſelves, we find that we heartily love and obey Chriſts commands, and ſeeing that in his moſt ſacred Preſence who is the ſearcher of the heart, we dare confidently avow it, that there is not any thing, though never ſo difficult, which we know to be his Will,

but

but we are reſolved to do it. We are then in the right uſe of this Food, more ſtrengthned both in the premiſſes, and alſo in the concluſion. As if a man ſhould make this Syllogiſm or reaſoning, He that heartily believes in Chriſt, and obeys the Goſpel-commands, ſhall inherit the promiſes, and be ſaved; I do ſo heartily believe and obey, Therefore I ſhall be ſaved. All theſe three Propoſitions or Affirmations, are by worthy receiving, much ſtrengthned in us. We do heartily profeſs to believe the Goſpel, and we are more confirmed in our belief, and in particular of this, That he who doth believe in Chriſt, and obey him, ſhall be ſaved. We ſee before our eyes ſuch teſtimonies of Gods love, that we cannot but be full of this belief, which is a general Faith, and contained in the firſt of thoſe now named Propoſitions. We do likewiſe here renew our conſent to believe and obey our Lord in every thing he hath ſaid; and this contains the ſecond Propoſition, and is a particular, ſpecial act of Faith. Now what ſhould hinder, but that we may conclude moſt ſtrongly that which is in the Third, *Therefore I ſhall be ſaved?* And then Faith is manifeſtly nouriſhed in every ſenſe that you can take it in; We do directly put

forth more lively acts of Faith, as that implies assenting to the Gospel, and consenting to obey it. And why should not the consequent be, That we may reflect more comfortably and solidly upon our selves, that we are in a safe condition. And that we may continue so, there wants nothing but that we be diligent in the use of all means, of which this is one; To confirm and establish our faith more by often receiving the Sacred Body and Blood of Christ.

2. Our *Hope* is here also nourished and made more lively. And indeed it must be strengthned in proportion to our Faith, for hope arises out of it, and hath its growth with it, being but the expectation and waiting of Faith. Because I believe those things that are promised in the Gospel, therefore I wait for them; the stronger therefore that my belief and obedience is, the stronger will my hope be. Now he that expresses his Faith in Christ at this Sacrament, and believes also that Christ is really present there, and likewise that he is united to Christ through a worthy use of it; He doth thereby get a greater reason to hope and wait for the other appearance and presence of Christ more visibly and openly, when he shall be divested of all

signs

ſigns and figures, and ſhall reveal himſelf with open face: When we ſhall not know him ſo much as he that died, but as he that lives, and reigns, and triumphs.

3. Our *Love* hereby is manifeſtly enlarged and nouriſhed; partly by fulfilling one of Chriſts commands. He that loves me, keeps my Commandments (ſaith our Lord) and this is one of them, *Do this in remembrance of me.* And partly by laying new fewel upon the fire which it may feed upon. New conſiderations (I mean) and experiences, new arguments and incentives to obedience. And partly by knitting and uniting of us in a more cordial love and affection to all our Brethren, which is an expreſſion of love to him. For he hath ſaid, 1 John 4. 12. *If we love one another, God dwelleth in us, and his love is perfected in us.*

Now *Faith*, *Hope* and *Love*, what will not they do, what cannot they overcome? All the craft of the Devil is diſcovered, all his power is broken, all his temptations are baffled by this Heavenly Nouriſhment. For if we conſider the *firſt* piece of the Devils Policy, which conſiſts in magnifying and extolling the advantages of that thing to which he would tempt us; it is defeated by the *light of faith* which

which this Sacrament doth make more clear and ſhining. He uſes all the Rhetorick and Sophiſtry that he hath, to perſwade us that it is a harmleſs, or a pleaſant, or a profitable, or a creditable thing. He paints ſin forth in the beſt colours, and provides for it the moſt amorous dreſſes. And as you ſee a Mountebank commends his Medicines, his Balſomes and Pomanders with ſo many amplifications, and lies, and arts of inſinuation, that he cheats poor ſilly people: So doth the Devil puff up the ambitious mans mind, and ſwells a Mole-hill into a Mountain; and he tickles the wanton fancy with promiſes of raviſhment in an empty pleaſure; and to the covetous heart, he ſaith, Thou canſt not tell the contentment that ſo many bags of Gold, or ſuch a fair Lordſhip would give thy heart: And there is no man but he labours to caſt a miſt before his eyes, and to dazzle him with ſome glittering appearance, in the midſt of which he hopes to work his ends upon him. Now the light of faith ſtrikes through all thoſe painted ſhows; and an hearty belief of the truth of the Goſpel (which the holy Euchariſt ſtill encreaſeth) makes all theſe ſhadows fly away. It will not let us be deceived, as was our Mother *Eve*, with ſpecious pretences; but ſaith, *Avant* thou

thou Impoſtor; away, you lying vanities; Tell me not theſe Tales; *For his Teſtimonies have I taken as an Heritage for ever, for they are the rejoycing of my heart*, Pſal. 119. 111. And there is no leſs power in this holy food, to enervate a *ſecond* of his Arts, which is to affright us with the noiſe of danger and miſchief, that ſhall ſeem greater than all the pleaſures of goodneſs, if we will not be perſwaded but that it is pleaſurable. He puts ſtrange vizards upon all things, and makes them look as ugly and foully as he can; that ſo he may make us fly from the troubles of a mortified life. He labours to make us believe that there is nothing but ſadneſs in Gods ways, and it begins perhaps to make us melancholy with the very thoughts of it. And if this will not do, he will ſtir up enemies againſt us, to diſcourage us, our own friends perhaps ſhall caſt us off, or the fire of perſecution ſhall burn againſt us. But now the *Hope* of the glory of God will make us rejoyce even in the midſt of tribulations. Here we embrace alſo a crucified Saviour; and there is no better Livery, than a Garment rent and torn, a Body wounded and abuſed (if need ſhould be) for Chriſts ſake. There is nothing can affright a ſoul that dwells in the wounds

of

of its Saviour, as in the holes of a Rock. Nothing will ſeem difficult to a heart that is filled with expectations, to dwell for ever in his embraces in the Heavens. And now how is the world and the fleſh confounded when they ſee good men rejoyce and triumph in the midſt of all miſeries and diſcouragements? How do the Devils howle to ſee their ſtratagems ſo unſucceſsful, that even pains are accounted Pleaſures, and Loſſes are accounted Gains, and Torments are turned into Joys, and Priſons are the Gate-houſes of Paradiſes?

The Devil, you will ſay, will ſtudy to be revenged on ſuch men, and will not ceaſe to vent his malice againſt ſuch ſouls. And ſeeing he knows not how to do them harm but by making of them ſin, he will try if like a Serpent he can inſinuate but a part of himſelf at any little hole. He will perſwade them to ſelf-indulgence in ſome ſmall crime, that ſo he may bring them to all the reſt; or he will labour to draw them if it may be, within the verge of ſin, into an infectious place, into the ſociety of a temptation, hoping that by little degrees and preambles, he may make way for ſin to enter. But the *love of God*, which is here much inflamed, will

will make the ſoul of ſuch a quick ſcent that it may eaſily perceive his wiles. Love doth extraordinarily enlighten the ſoul by its flames, and will make it more diſcerning of the leaſt ſpot that is in it ſelf, and of the leaſt danger that is without. And the more pure and white the ſoul grows by *love*, the ſooner will any ſpeck of filth be eſpied upon it. The more full of light it is, the more imperfections will it take notice of, which before were unobſerved; as in the beams of the Sun we ſee a thouſand little atomes or motes which before were not diſcerned.

By all this, which in your own meditation may be enlarged, you ſee what ſtrength it affords. To which you may add, if you pleaſe, that as the Devil hath baits for every palate, and can humour every mans taſte, and comply with all complexions and diſpoſitions: So is the holy Sacrament an Heavenly Manna which taſtes as every man wiſhes, and (as the Author of the Book of Wiſdom ſpeaks) *doth ſerve to the appetite of the eater, and tempers it ſelf to every mans liking, being able to give them all content.* Wiſd. 16. 20, 21.

III. *Thirdly*, But this Bread and Wine being ſpiritually received, are not only *food* *Efficacia ad medicinam.*

and

and meat, but Phyſick and Medicine alſo. They are means to preſerve health where it is, and to reſtore it where it is decayed. Though this may ſeem more doubtful than the two former, and you may ask how Bread and Wine do ſignifie any thing of this nature; yet I ſhall ſhow you that is denoted by them in Chriſts intention, more than any thing elſe. For the Bread (as you have ſeen) doth not repreſent the Body and fleſh of Chriſt barely and in general, as it is the food of the ſoul; but in a more eſpecial manner, as the fleſh of a Sacrifice, and that a Sacrifice for our ſin, whereby it becomes not only our *meat*, but our *medicine* alſo. The food we eat is in remembrance that Chriſt died for ſin, and ſo it is healing to our ſouls, and killing to our ſins; it purges away our iniquities, and purifies our hearts. And ſo Chriſts Blood is here conſidered as the Blood of the Croſs, the Blood of Atonement and propitiation for us; and therefore we do not receive (as hath been ſaid) bare Bread and Wine, but Bread broken and Wine poured out. And here you may take notice of the reaſon why Chriſt did inſtitute Bread and Wine, rather than fleſh, to repreſent himſelf by, unto us. Not becauſe fleſh was uſed by the *Jews* in their Sa-

Sacrifices, for ſo were Bread and Wine: nor only becauſe this was the common food and nouriſhment for the body, for ſo was fleſh alſo: But it is likely Chriſt choſe things without life, wherein there was no Blood, *viz.* Bread and Wine, becauſe he would ſhew that no Creature was any more to loſe its life for the ſin of men, and that no more Blood was to be ſhed for expiation of it. The Paſſeover, which we may call a Sacrament of the Old Teſtament, was bloody, to denote Chriſts Blood that ſhould be ſhed; but now that it is ſhed, the Sacrament, which repreſents it as already done, is without any bloody thing. He is ſhown to us as one that hath died by this broken bread and wine effuſed; and he ſhows us likewiſe that there ſhall be no more Death, no more blood ſhed for us (a full Atonement being made) becauſe it is only Bread, and only Wine. Theſe things then having ſuch a ſpecial reference to Chriſts Death, the worthy receiving of them muſt needs be of great force.

1. As an Antidote to take away the poyſon and killing power of ſin. The Blood of Chriſt doth waſh away our guilt, and takes off all obligation unto puniſhment; and the conſideration that Chriſt hath died

ed for us, expels the poyſon from the heart which would make us faint and die. It heals the wounds that ſin hath made, and takes away the anger of the ſore; it aſſwages the rage and heat of that ſting which the fiery Serpent had ſent into us, and ſuffers not the venome to undo us. The pardon indeed is granted to us by vertue of the Covenant of grace, when we unfeignedly repent and believe, *i. e.* when we are converted unto God; but now likewiſe it is further ſealed to ſuch perſons. That which was confirmed before by the Blood of Chriſt, is now in a ſenſible manner applied to us, and ratified by the repreſentations of that Blood. In the uſe of theſe things likewiſe we receive an increaſe of Piety, and get more full victories over our ſins; and thereby feel more the virtue of the Antidote, and have a ſenſe of our pardon made as lively, as if there was a new act of grace paſſed to ſettle it more ſurely upon us.

2. It is of a Cathartical virtue alſo, and hath in it a force to purge and cleanſe our ſouls from their impurities. As it takes away the killing-power of ſin againſt us, ſo it kills ſin in us. By our abiding in the Wounds of Chriſt, ſin is wounded and ſlain. If any of you (ſaith St. *Bernard*)

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do not feel ſo frequently the ſharp motions of anger, envy or luxury, *&c. Gratias agat corpori & ſanguini Domini*, &c. Let him give thanks to the body and blood of our Lord, and let him praiſe the power of this Sacrament. The blood of Chriſt quenches the fire of anger, the heart-burnings of malice and envy, the feavouriſh heats of luſt, the raging thirſt after ſenſual pleaſures. Conſider what thou art: Doſt thou delight in drink? Here is a draught to quench thy thirſt. Art thou a glutton? Here is a morſel that will make thee ſay, *Lord evermore give us this Bread.* Art thou worldly-minded? Here is Chriſt dying to the world, and leaving the world, who will carry thee away with him in his armes. Art thou fearful to ſuffer any thing for Chriſt? Drink the Cup of the blood of Chriſt, that thou mayſt be able to ſhed thy own blood for Chriſt. Give (ſaith *Cyprian*) the Cup of Chriſt to thoſe who are to drink of the Cup of Martyrdom. Art thou afraid of the power of the Devil? Chriſt, O man, comes here to take poſſeſſion of thee. And as he upon the Croſs ſpoiled principalities and powers, triumphing over them; ſo mayſt thou do alſo in this Sacrament of the Croſs. Art thou afraid of growing cold and dead

Calicem ſanguinis Chriſti bibas, ut poſſis propter Chriſtum ſanguinem fundere. Cypr.

in good duties? Thou drinkeſt the blood of Jeſus that is full of ſpirit, and will warm and enliven thy heart. Whatſoever ſin thou haſt unmortified, bring it hither, and nail it unto the Croſs of Chriſt till it it be ſtark dead. And unto whatſoever good thou wouldſt be animated, ſhew thy Lord thy deſire to it, and ſhew him his blood to move him to beſtow it. Only remember that it works not as Phyſick doth in a natural, but in a ſpiritual manner. It works as a Sacrament, and requires thy inward, rational and ſpiritual operations; and then thou wilt find the profit of it to be greater than all that I have ſaid. Some of the old Heathen repreſented plenty and worldly happineſs, by a man with bread in one hand, and a Cup in the other, and a Crown of Poppy about his head, which ſignified ſleep and emptineſs of care and trouble in the midſt of abundance. That man thou mayſt be; for by this Bread and Wine is exhibited to thee all plenty of grace and bleſſing, of peace and comfort. Thou mayſt lay down thy ſelf in peace, and ſleep quietly; not in the lap of the world and carnal ſecurity, but in the boſome of our Lord, ſolacing thy ſelf in his love, and ſaying, *Thou haſt put gladneſs in my heart, more than*

than in the time that their Corn and Wine encreaſed, Pſal. 4. 7.

Let me ſay therefore to every holy and well-diſpoſed Soul in the words of St. *Ambroſe*, *Venias, venias ad cibum Chriſti, ad cibum*, &c. Come, come to the food of Chriſt, to the food of the Lords Body, to the banquet of the Sacrament, to the Cup wherewith the affections of the faithful are inebriated and made drunken; That thou mayſt put off the cares of the world, the ſnares of the Devil, and the fears of Death; and that thou mayſt put on the comforts of God, the delights of Peace, the joys of Pardon, more ſweet than all the Pleaſures of a Paradiſe.

And thou, O Lord our God, who doſt provide food for all Creatures, and haſt given all Creatures to be food for Man; and feedeſt not only his body, but his ſoul alſo; and giveſt him for his ſoul, not only thy holy Word, but the bleſſed Body and Blood of thy Son: Do thou cauſe all our hearts to burn with deſires after thee, who art ſo full of love to us. Make every Chriſtian ſoul to reliſh and ſavour the things of God. Prepare every one by a full digeſtion of thy Heavenly Word, to receive likewiſe this divine nouriſhment of their

Souls. Stir up all their hunger after this Feaſt. Excite all their longing-appetites after this Heavenly Manna. And let this be the voice and hearty language of every one that reads this Book, Give us, good Lord! Give us evermore this food. Amen moſt gracious God, for Jeſus Chriſt his ſake. Amen.

CHAP.

CHAP. XIX.

The danger of coming hither unprepared opened in Seven Conſiderations; relating partly to the good, partly to the bad. Which are not intended to affright men from coming, but to move them to come adviſedly and with well prepared Souls. For he ſins that ſtays away, as well as he that comes unworthily. The excuſes that men pretend for their ſtaying away, ſhown to be frivolous.

AS the Sun and the ſhowres make thoſe Plants more tall and beautiful which have any living roots in the earth, but on the contrary do putrifie and dry up thoſe whoſe roots are dead: So it is with this Sacrament, which renders their ſouls more fair and flouriſhing who receive it rooted in love; but thoſe are more dried and hardned by it, and tend more to corruption, who have no life at all in them whereby to convert it into their nouriſhment. Or as you ſee it is in corporal nutriment, thoſe

meats which give a plentiful increaſe to ſound bodies, do more weaken and infeeble thoſe whoſe ſtomachs are corrupt; and the higher and fuller the nutriment is, the more corruption doth it breed in thoſe that are infirm, and not apt to receive it. So it is in this ſacred ſpiritual repaſt; the greater and more large ſtock of ſpirits and ſtrength it is apt to afford to a ſoul that fits it ſelf to receive it; the more diſtempers and weakneſſes doth it leave in the ſpirit of him that cares not what he does, ſo he may but have it. Let me wiſh therefore every man to approve himſelf to be a ſincere Chriſtian, and ſo let him eat of this Bread, and drink of this Cup; for as the benefits are great if we uſe it aright, ſo are the dangers great if we mind not what we do. Preſume not to draw nigh hither in your dirty garments. Let not your ſouls ſtand in Gods preſence all naſty and filthy. Lay not unwaſhen hands upon his Table; and let not your feet tread in his holy place, unleſs they walk in the ways of his Commandments. Let not him whoſe mouth is full of curſing and bitterneſs, of blaſphemies and revilings, of corrupt and rotten Communication, dare to put this bread into his mouth. Let not him that ſits with the drunkard, and delights

lights in ſtrong drink, be ſo bold as to take this Cup into his hand. Let not the covetous Miſer that hugs his Mammon, be ſo fearleſs as to come to this Feaſt of charity. Let not the heart that is filled with wrath, and hatred, and uncharitableneſs, preſume to ſit down at this Feaſt of love. Let not that hand ſtretch forth it ſelf to receive the Body and Blood of Chriſt, which is dipt in Blood, or defiled with unlawful gain. Let every man that works iniquity, and lives in the neglect of any known duty, or is not careful to know it, fear and ſtand in awe, and keep at a diſtance, and inſtantly flie from his ſin which muſt thus make him avoid the preſence of the Lord, and the ſociety of the faithful. Yea let not the moſt holy perſon dare to draw near to God in this duty, till he hath trimmed and dreſſed up his Soul; till he hath ſnuffed his Lamp, and made it burn more clearly; till he hath excited thoſe affections in his heart which are moſt proper to this action; till he hath conſidered what he is about to do, and hath put himſelf in a meet diſpoſition to be ſo familiar with God. For,

1. Though he hath ſome goodneſs in him that comes unprepared to the Lords Table, yet he may be guilty of the Body and Blood of the Lord. So the Apoſtle

1 Cor. 11. 27, 29. ſaith the *Corinthians* were, (who profeſſed the faith of Chriſt) becauſe they did not diſcern the Lords Body, nor minded for what ends they did communicate. He offers a great diſreſpect to the body and blood of Chriſt, and is guilty of irreverence to it, who makes not ſolemn and ſerious addreſſes to him, and comes with no more purity and cleanneſs into the preſence of the King, than he would take care of, in the preſence of an ordinary man. He makes as if Chriſt was his fellow, and that a man may come as rudely into his company, as if he was coming into his own houſe, and ſitting at his own board.

2. A good man that eats unpreparedly, and without foregoing conſideration, may 1 Cor. 11. 29. eat and drink *damnation* to himſelf, *i. e.* he may bring upon himſelf bodily judgements when he minds not ſeriouſly the religious ends of this eating and drinking. For ſo the word κεῖμα, is to be underſtood as it relates to the believing *Corinthians*, as is manifeſt from *verſ.* 30. For this cauſe many were *weak*, and others *ſick*, and others were *dead*. The cauſe he ſpeaks of, was their unworthy eating and drinking, *i. e.* their maintaining pride and contempt of their poor brethren, their uncharitableneſs and want of love even when they were doing

ing this ſacred action. This cauſed God to ſcourge them, and inflict ſome puniſhments upon their bodies, that he might awaken and ſave their ſouls. Every ſin may be the cauſe of diſeaſes, but this in particular is noted as the Author of thoſe diſeaſes that rage among Chriſtians. Take heed then how thou comeſt void of humility, or brotherly kindneſs, or not attending what thou art there to do. He that drinks thus unworthily, may have a poyſon run through his veins; The Wine may breed the Stone in his kidneys or bladder, and the Gout in his joynts; An Ague or Feaver may have commiſſion to invade his Blood. Or if none of theſe fall upon him, it may bring a curſe upon his goods, or relations, or good name. Every time thou receiveſt, and art not a man that examineſt thy ſelf, for any thing thou canſt tell, thou killeſt a Child, or beaſt, thou blaſteſt thy Corn, or calleſt for Worms and Catterpillars upon thy fruit. And if we go on, and will not amend in this thing, whereas God doth now plague us with many ſickneſſes, he may in a ſhort time ſend the Peſtilence, and ſweep us away with the beſom of deſtruction; he may depopulate our Pariſhes, and leave but a few Communicants.

3. As

3. As for a wicked prophane person that approaches hither with some slight intentions to leave his sin in which perhaps he the last week lived; He is guilty of the body and blood of the Lord in another sense. He is a kind of murtherer of the Lord of Life; He makes his Wounds bleed afresh; and he pierces his sides with a greater cruelty than the *Roman* Souldier; he grieves and wounds him more than the *Jews* that wrung his blood out of his sacred Body. For he brings that before him which he hates more than he did death, more than the Nails and the Cross. He pricks him with that which is sorer to him than the Spear which was thrust into his side. He knows he should do better, when they did they knew not what. O how doth it trouble the heart of our Lord to see men lay that in their bosom, and cherish its life, which was the cause of his death. Yea, how grievous must it be unto him to see them do this, even when they come to commemorate his Death! This sin of unworthy receiving, doth strike above the rest to his heart; seeing all his pains cannot make them leave their sins. It is as if a Child should kiss the bloody knife which killed his Father; When he comes to make a solemn declaration against the

the Authors of his Death, and pretends to take vengeance upon them as villains, for ſuch an unpardonable fact. As if a *Roman* ſhould have run into the enemies Camp, having made a large commendation of that act of *Decius* in dying for his Countrey. And there is one ſin that ſeems more manifeſtly than others, to open the cloſed Wounds of Chriſt; that is, hatred and enmity in our hearts, which I doubt few of the common ſort are free of. He that comes with his heart full of paſſion, and anger, and rage againſt his Brother, what doth he but rend and tear the body of Chriſt in pieces? He ſeparates and divides as much as he can one part of it from another, and in a moſt formal manner kills him afreſh in his members, who are called his Body. Whoſoever hates his brother, is a murtherer; whoſoever divides one man from another, he doth what he can to rend the body of Chriſt, and to deſtroy that which is as dear to him as his life. Now whoſe heart would not faint and ſwound to think of being guilty of his moſt ſacred blood? There is no ſuch load to the Conſcience, as to ſhed innocent blood: Who then can have a heart ſtrong enough to bear him up under the crime of being guilty of the body and blood of the Son of God?

4. And

4. And that is the fourth thing, I would have such persons to consider; that they eat and drink damnation to themselves in a more spiritual sense than the *Corinthians* did; that is, they make themselves liable not only to the plagues of God in this life, but to his everlasting anger in the world to come. You have seen already that in this Sacrament we make a solemn profession of our selves to be Christs Disciples, we vow our selves to his service; what doth he then but call for all the curses of God upon his head, who takes no care to keep those engagements? We here profess to believe the Gospel, and to submit our selves to it; now the threatnings of Christ are a part of his Gospel, which we chuse here to fall under, if we do not obey his commands. We here receive Christ who is represented to us by the signs of Bread and Wine. He therefore who embraces him with a dead faith that works not by love, what doth he else but damn himself? He professes Christ as solemnly as any Creature can do, but he lives not according to him: His own faith then and belief, will condemn him. And let that man think that he departs from the Lords Table exposed to all the mischiefs in the world that can fall upon a man unprotected

from

from above. The ſhadow of the Lord is departed from his head, and he lies open to all the Thunderbolts of Heaven. And beſide he conſigns himſelf over to eternal death; he binds himſelf to endure the torments of Hell fire. When a man can think of Chriſt, of his death, of his love, and yet love his ſin, and keep the traytor in his breaſt; it will at laſt prove a traytor to him, and hale him to the moſt fearful execution. The flames of Hell will be the hotter, becauſe the blood of Chriſt will not quench them: The Anger of God will be more incenſed, becauſe men blew it up by their ſins, notwithſtanding the ſtream of Blood which flowed from the ſide of his Son to ſlake it. And you will ſee that he is in greater danger of Hell fire than other men, and that he drinks damnation, if you conſider that which follows.

5. Such a prophane perſon doth by this act more harden his heart in his ſin, and makes it more obdurate againſt all the methods of God. It may be in the heart of ſome to ſay, that there is no ſuch danger of damnation; for a man may repent and though he do not now leave his ſin, yet hereafter he may be out of love with it. But this imagination will ſoon fly away, if you ſet but the light of this truth (and

thoſe

thoſe that follow) againſt it; That a mans heart becomes more obſtinate and unmalleable, who is not ſoftned by Chriſts Blood, and goes on in ſin, though he then perhaps entertained ſome reſolutions againſt it. This Bread will turn into a ſtone in ſuch a mans heart, and it will become as hard as the nether Milſtone. He that can ſin, though he remember often ſuch a love that is in Chriſt, and ſo great evil as is in ſin, and though he come and make engagements and profeſſions of love to him, muſt needs be very ſtupid and ſenſeleſs. And God withdrawing his Grace, Chriſt departing away from ſuch an unhallowed and impudent Creature, muſt needs make his heart more ſeared, and his condition more dangerous. When he approaches to a ſoul, and finds it a neſt of unclean Birds, his holy ſpirit will take the wings of a Dove and fly away to a cleaner and whiter habitation. Or rather, if we refuſe to hear his Law, and obey his Word which is preached to us, he will not come to us when we are ſo bold as to take this Covenant into our mouths, and yet hate to be reformed. And if he will not come to us, what can follow but coldneſs and hardneſs, by reaſon of his abſence?

5. The

6. The Devil enters into that heart which Christ leaves. If the Lord can find no room in us, we become fit for seven more foul spirits than dwelt in us before. God leaves men more to the power of Satan when they offer such contempt unto his Son. The powers of darkness rush with greater fury, and with a greater throng upon such a person that loves to be in darkness in the midst of such Heavenly light. The Serpent may infuse his venome more into their spirits, as well as sting their bodies; and he gets a stronger title to them after they have offered such an affront and mockery to the Son of God.

7. It must needs be hard for such a person to get a pardon, because he sins even against that Blood by which the pardon is to be obtained. Upon what score can he sue for forgiveness, who made so light of the Covenant of forgiveness? What will he plead for himself, who makes so little Conscience of keeping Christs commands, that he breaks them all at once? for he that doth not heartily entertain Christ when he is so tendred, and submits not himself to him, he refuses all the Gospel, and rejects all that he says. I tell you it will cost a man many a tear, and a very sad repentance, before he obtain the mercy

cy to wipe off those stains which the Blood of Christ leaves upon the Soul. He must be washed in that very blood which he uses so irreverently, and which he can sin against so boldly; and what a strong faith must he have that can think this is so easily to be obtained?

Let no man then approach hither that is in love with any sin; whose heart is not so broken for his Rebellions, that he verily thinks in his Conscience he shall leave them. Let him bring nothing into the presence of Christ which his Soul hates; unless he intend to be worse than a *Jew*, who did not own him to be the Christ. And if any man do find upon good consideration that he and his sins are so faln out, that they shall never agree again, and therefore desires here to make an open defiance of them, and joyn himself most solemnly in a friendship with Christ; let him be infinitely careful afterward, that he do not return with a Dog to his vomit after he hath eaten this sacred food.

But let me add this, that I do not say all this of the danger that is in this thing, that *you may not come* (as St. *Chrysostom* speaks) *but that you may not meerly come.* For as to come on any fashion is very dan-

Ταῦτα λγω ἵνα μὴ προσέλθωμεν, ἀλλ' ἵνα μὴ ἀπλῶς προσέλθωμεν, &c. *Hom.* 24. *in* 1 *ad Corinth.*

gerous;

gerous; ſo not to come at all is certain famine and death. As he may ſurfeit and kill himſelf, that is a glutton; ſo it is moſt certain that he periſhes who faſts and never eats at all. If it be a duty to do this, then there is a puniſhment annexed to the neglect, as well as to the ill performance of it. There is a danger in not coming, as well as in coming unworthily. God is angry at one ſin as well as at another; and if he ſhall be condemned that doth this ignorantly, or in love to his ſins, or in a half hatred of them, ſo ſhall he be that ſtays away, and will not get knowledge, nor leave his ſins. He that eats irreverently, is guilty by prophaning of Chriſts Body, and ſo is he that eats not at all, by deſpiſing of it, and preferring his luſts before him. As he eats damnation to himſelf; ſo doth the other by not eating, judge himſelf to be in a damnable condition. For if we cannot partake of his body and blood here, how can we think our ſelves fit to feaſt with him hereafter? Many think that they are ſafe if they venture not upon theſe holy things; and it diſquiets them to come in their ſins; but it never troubles them that they ſtay away and continue in their ſins. Theſe mens Conſciences are but half informed; and I ſeriouſly wiſh them not to

endure in that condition, wherein they judge themſelves unmeet ſociety for Chriſt and the faithful. Remember, that you not only live in ſin, but add this ſin to all the reſt, that you do not come to remember Chriſt, and ſhew forth his Death. He that breaks one of the leaſt of his Commandments, and lives in the known neglect of it, ſhall be called leaſt in the Kingdom of Heaven, *i. e.* ſhall be deemed not to belong to it.

Away then with this ſupine negligence,

Jam. 4. 8. *Cleanſe your hearts ye ſinners, and purifie your hearts ye double minded.* Purge your ſouls by hearty ſorrow, by humble confeſſion, by great contrition, by a profeſſed hatred and deteſtation of all your ſins. *Mortifie your members that are on*

Col. 3. 5, 8, 12, 13. *the earth, fornication, uncleanneſs, inordinate affection, evil concupiſcence, and covetouſneſs. Put off all theſe, anger, wrath, malice, blaſphemy, filthy Communication out of your mouth: Lye not one unto another. But put on as the Elect of God, bowels of mercy, kindneſs, humbleneſs of mind, meekneſs, long-ſuffering, forbearing one another and forgiving one another, if any man have a quarrel againſt any, even as Chriſt forgave you, ſo alſo do ye,* &c. And come hither to ſtrengthen your reſolutions, and

to

to confirm your purpoſes. Come and renew your vows of holy living, and proteſt in the ſight of God and his holy Angels, and before his faithful people, that you will be the followers of the Lord Jeſus. Do not weep and mourn, and afflict your Souls for a day, do not baniſh your ſins for a little time, that you may entertain them afterward with a greater kindneſs; but give them an eternal divorce, and bid them never think to return again. Do not go a little back from your ſins, that you may take your riſe, and leap into them with a greater violence; but fly from them as from the Devil, and the mouth of the pit, reſolving never to caſt a friendly look upon them any more. And then come to Chriſt, and cauſe joy in Heaven at the return of a repenting ſinner. And if thou takeſt upon thee his yoke, why ſhould there not be joy on earth too? why ſhouldſt thou not come and praiſe the Lord for his goodneſs to thee, and make the faithful rejoyce with thee that they have got more company at this holy Feaſt?

But I am very ignorant, will ſome ſay, and I dare not come for fear I underſtand not theſe myſteries. I anſwer, That it is very well if thou art ſenſible of thy ignorance, for then there is hope thou wilt

labour after knowledge. And it is not hard to understand the meaning of these things, but very easie; for our Lord hath made his sufferings sensible to us in these signs, that we might more easily remember them, and be more quickly moved by them to due affections to him.

But I am afraid my heart is not right, saith another, and that I am cheated with the shadows of Faith and Repentance. Let that man who speaks thus, tell himself what he means by true faith which he would find in himself. Is it a perswasion that God loves thee? Is it a resting on Christ for salvation? A thousand to one this is the mistake which troubles many. But that Faith is another thing which the Gospel speaks of, which will be soon understood, if thou understandest what the Gospel is which thou art to believe. The Gospel is to be considered either as a Narrative, relation and report of what Christ Jesus was upon earth, and of what he hath done, and suffered; of what he taught, and what he now is in the Heavens. It is an History of his Life and Death, Resurrection, and Ascension into Heaven, there to sit at Gods right hand; and it is a Sermon concerning Christs Doctrines, of his commands, promises and threatnings.

Or

Or ſecondly, it is to be conſidered as it is a call or proclamation, an offer or tender of pardon, grace and ſalvation to all that will accept of them on the conditions that they are propounded. Now Faith is firſt an *aſſent* of the mind and heart to that report, a firm perſwaſion that all is true that is ſaid in the Gopel; and ſecondly, It is a *conſent* to that offer, an acceptance of that invitation, an embracement of all that is there tendred, by yielding up of our ſelves to obey the Lord Jeſus in all things. This is receiving of Chriſt, this is believing in the Son of God. And there are many acts of faith to be in thy heart, before thou canſt lay hold of the mercy of God and be confident thou art accepted of him. And proportionably to thy ſincere and hearty conſent to obey him, will be thy perſwaſion of an intereſt in that mercy. If thy confident relying on him for ſalvation, exceed other acts of a lively faith, it is to be ſuſpected of too ſudden a growth, and thou hadſt beſt fear that it ſtarts up too high. But conſider with thy ſelf, doſt thou believe the Goſpel? doth thy heart ſubmit to that way of ſalvation there propoſed? are thou devoted to the ſervice of Jeſus? Then be of good comfort, if not confident; come and ſtrengthen thy faith, that thou

maist still do as thou hast resolved. This is one of the commands of the Gospel which thou dost believe; and therefore if thy faith be true, obey it.

But a third saith, That he hath so much business that he cannot prepare himself. But consider I pray you in the fear of God, what greater business can there be, than to work out our salvation? Had not they business (as they pretended) of great import, to whom the Lord said, you shall not taste of my Supper? Consider whether thou canst not bring thy business into a less compass, or may it not be let alone till another time? I cannot believe that any man is so imployed, that constantly when he is to receive the Sacrament, he must omit it, or be a great loser. It is incredible that his business must be done just in that nick of time, and that none else will serve. But how comes it that men can find time for sports and recreations, for visits and friendly entertainments; and yet can never be found at leasure when Christ comes? And besides, what do men mean by preparation? Are they so imployed that they cannot read, nor pray seriously, nor praise God for his mercies? If they be, they are most dangerously busied; it were good for them they had not half that riches

which

which will not let them go to Heaven. But if they be conſtantly free for ſuch good duties, then they are making a daily preparation for this ſort of Prayers and Praiſes. *There is none need be unprepared by buſineſs for this duty, who are not unprepared for all other.*

But there are wicked perſons, that Communicate, ſay ſome other. Theſe it ſeems have time enough both to obſerve themſelves and others alſo. Then, I hope, they have reproved and admoniſhed their brethren, and they pray continually for them, or elſe why do they ſpeak of them as ſo wicked? None is to be deemed ſo wicked as to be excluded from our ſociety, unleſs he refuſe reproofs, and reject our good counſel, and withſtand all the means of amendment. But who made thee a judge of the matter? Canſt thou determine who are fit to be debar'd all Chriſtian ſociety? If it belong to ſome other perſon to judge of him, do not take upon thee his office. If he do not do his office, go and tell him of it; and if he ſtill neglect his duty, do not thou therefore neglect thine. If he will not do what becomes him, do not thou therefore refuſe thine own food, and ſtarve thy Soul out of I know not what peeviſh-

neſs, that all things cannot be according to thy deſire.

But perhaps this caſe may be thought worthy of particular ſatisfaction, and therefore I ſhall beſtow an whole Chapter upon it. This only I deſire, that none would make it a matter of quarrel, which I propound, but look upon it as a deſire after peace.

CHAP.

CHAP. XX.

The great excuſe of many unmasked; which is, that wicked men are permitted to Communicate. In which is ſhown the proceſs that is to be uſed, before we refuſe to communicate with thoſe that are bad.

The Concluſion.

AND firſt, I ſuppoſe every ſober Chriſtian will take this for a truth, that no man is to judge another ſo wicked as to refuſe his Communion, till he be caſt out of the ſociety of the faithful, for his wickedneſs. No modeſt perſon will be ſo bold as to paſs his cenſures upon a man whom the Church hath not yet cenſured. It is too much arrogance for a private man to make himſelf the Judge of all his Brethren. And ſuch a pride may deſerve as ſevere a cenſure, as that wickedneſs which he is pleaſed to condemn.

II. Se-

II. Secondly, I think this will not be denied neither, that they in whose power it is to remove the wicked from Communion, are not to do it hastily. Two or three thoughts will serve many private men to the refusing of their Brethren. Some passionate discourse shall convert them to separate from all those whom an hour before they owned. And if they change their thoughts so speedily, they are very unfit to judge of such a weighty matter. But then they that are judges, must take great heed that their zeal do not out-run their knowledge; and they must beware they use not severe medicines, when more mild and gentle will cure the disease. Is God hasty in judging of us? Doth one sin make him withdraw his grace? Doth not he wait to be gracious? and is he not slow to anger, and of great mercy? Doth not he use many means to amend us, before he sends sickness or such punishments upon us? The Ministers of the Gospel are then to imitate their Master, and to proceed very slowly unto any sharp courses, though they tend to mens recovery.

III. Thirdly, We must take therefore the method which Christ hath prescribed, be-

before we judge a man ſo wicked as to be unchurched. And that is this,

1. There is an expreſs command or *fraternal admonition*, 1 Theſ. 5. 14. Every particular Chriſtian that ſees his Brother in a fault, is bound to admoniſh him, to open his eyes, to awaken him out of his drowſineſs, and ſtir him up to repentance. It was a barbarous ſaying of *Cain*, Am I my Brothers keeper? If we be Brethren, we ought to have a charity to each other; and none can be greater than this, to reprove a ſinner, and endeavour his amendment. And ſo our Saviour bids every Diſciple (*Mat.* 18. 15.) when his Brother treſpaſſes againſt him, that he ſhould go and tell him of it privately between them two. What a great deal would the Devil loſe, if this were practiſed as faithfully as many other duties are? Nay, if men were as ready diſcreetly to reprove, as they are raſhly to condemn, his Kingdom would be in danger to be ruined. For not only thoſe quarrels that are in the Church might be hereby reconciled; but a very noiſom part of mans life would be ſanctified and perfumed. Their backbitings, their evil ſurmiſings, their whiſperings, and ſpeaking evil one of another, would at once be amended, together with their uncharitable ſeparations.

And

And I would to God that they who have ſuch a care that there ſhould be no wicked in the Church, would not tell *others* that ſuch a man is wicked, before they have told *him* ſo, and endeavoured his reformation. This would be a great charity to him, by hiding his faults from being more publick; and no leſs charity to our ſelves, by converting a ſinner from the error of his ways, and ſaving a ſoul from death, which will hide a multitude of ſins.

2. If this prevail not, he is to get two or three honeſt men beſide himſelf, to do this duty with him. So our Saviour preſcribes in that place, *Mat.* 18. 16. We muſt not preſently give a man up for incorrigible, if our ſingle admonition be not received or followed; nor muſt we divulge his faults, and ſpread them any further than is neceſſary for his amendment. And perhaps the fault may be known to more than one; in which caſe they that are of beſt knowledge and affections, ſhould undertake his cure, and cover his ſin that it be not known unto all men.

3. But if he refuſe to hearken to theſe mens good counſel, then let them tell it to the Miniſter, whom God hath ſet over them; and let him privately admoniſh him that hath offended, with all love and gen-

tle-

tleneſs. And as the former was a *fraternal*, ſo is this a *paternal* admonition. And if his fault be known to him before, then he is bound to admoniſh him, both as he is a *Brother*, and as he is a *Father*. And I ſuppoſe his charity will be ſo great, as not to think one entreaty to be enough; but he will extend it to repeated beſeechings, before any courſe more ſevere be uſed. Or he may take, after many admonitions, ſome few with him to be both witneſſes of what he doth, and alſo to make it more ſolemn and effectual to the ſinner.

4. But then if after this ſort of admonition, the party continue unreformed, the higheſt Authority in the Church is to be implored againſt him; that *he may be rebuked before all*, as the Apoſtle tells us, 1 *Tim.* 5. 20. For as the private perſon was to do it by him ſelf, and then before others; ſo is the Miniſter likewiſe to uſe a firſt and ſecond admonition anſwerable unto theirs. He is in the face of the Congregation to exhort him to repentance, to pray for him that he may repent, which in all likelihood will amend him, or at leaſt *dum unus corripitur, plurimi emendantur*, many will fear the like correction. He that ſaith this is to defame a man, doth himſelf defame Goſpel, and finds fault with the

the method of Christ to do men good. He doth shame himself, *qui facit, quod argui debet, non ille, qui arguit.* He that reproves another, doth not defame him, but he defames himself by deserving of reproof. And it is a greater shame to commit it, and continue in it, than so be reproved for it, and amend it.

5. And if after these two admonitions of his and theirs, he do not amend, then let him be rejected and cast from the Communion of the Church, as the Apostle saith, *Tit.* 3. 10. *i. e.* Let him speak to all the Congregation to avoid such a man as an infectious person; and not keep society and converse with him. Let him charge them to withdraw themselves from his company, and not to maintain familiarity with one so incorrigible. For you must know (which people little consider) That they that you will not hold communion with at the Lords Table, you are not to hold converse with at your own. Now what a desperate sinner must he be, that we would thus use? and how long should we wait before this severity be exercised? And yet we cannot satisfie our selves (as far as my weak understanding can judge) in abstaining from his communion till this course have been taken with him. And let me say it with as much

much confidence as it hath truth on its ſide, *That the way of the Church of God hath not been to gather the godly from among the prophane without any more ado, but to caſt out the prophane from among the godly, after all this labour.* Believe it, corrupt Members are of the body, till they be cut off; And no wiſe man will uſe ſuch a ſharp remedy, till he ſees it will gangrene and indanger the body. He muſt firſt uſe corroding and healing plaiſters, ſharp reproofs and mild admonitions. But without any of theſe, to ſuppoſe men ungodly, and gather a ſelect number out of them, is a path which the People of God have not trod, a practice which they have not been acquainted withal. I confeſs the crime may ſometime be ſo great, that all theſe courſes are not to be taken, but an Adulterer, a Fornicator, or ſuch like, is to be debar'd Chriſtian Communion without this proceſs, till he have given ſufficient proof of his amendment. But becauſe we live in *Fæce Romuli*, and there is little order amongſt us, let me ſuppoſe that they to whom it belongs, do not do their duty, and take this courſe.

IV. Fourthly, Let it be conſidered, both that it is no part of thy duty to judge concern-

ing the ſtate of other men, and that thou canſt not anſwer the neglect of thy duty becauſe other men neglect theirs. Chriſt bids thee to do this in remembrance of him; if others will not do it ſo as they ought, that is no juſt cauſe for thee not to do it. How can another mans ſin be a reaſon for thy ſin? Why ſhould his not being removed, be a cauſe of thy removing thy ſelf? If the Miniſter do not his duty in every thing, do thou do thine, or elſe you are both alike. He is negligent in not admoniſhing of them that offend, and thou art negligent in not remembring of Chriſts Death, and deſerveſt to admoniſhed alſo.

V. Fifthly, Let it be conſidered alſo, that when thou doſt receive, thy Communion is with the reſt of the Church, and not with him that receives not aright. He only eats the Bread and drinks the Wine, but receives not Chriſt; and ſo thou doſt not become one with him. All the communion thou haſt with him, is only *natural*, not moral nor ſpiritual. His bodily preſence is there; and as to eating and drinking, thou doſt as he doth; but when thou conſidereſt the manner of the action, which is the morality of it, thou doſt not communicate with him, nor doſt what he doth. For thou

thou doſt all in another ſort, for other ends and deſigns than he doth; ſo that in a right underſtanding there is no communion between you. And then why ſhouldeſt thou ſever thy ſelf from communion with the body, for fear thou ſhouldeſt have communion with a ſinner, which after thou haſt declared thy hatred of his ſins, thou canſt not have?

VI. Sixthly, But if thou feareſt that his bodily preſence will do thee any harm, why maiſt thou not as well think that thy bodily preſence will do him good? Thy goodneſs may as much avail him, as his ſin infect thee. You have influence upon each other (as to harm or benefit) both alike, and that is none at all.

VII. Seventhly, But perhaps you fear that your preſence with him is an approving of his ſin, and you ſhall be taken to allow his vices. Theſe are meer fears and groundleſs jealouſies; for there is no man that doth ſo interpret it. It cannot ſignifie ſo much, unleſs the Congregation ſo underſtand it, which no wiſe man will do. And if you cannot be otherwiſe ſatisfied, go to the Miniſter, and profeſs to him, and as many of the Congregation as you pleaſe,

that you diſlike the ways of ſuch a perſon, and diſallow of the ſins wherein he lives, and that you intend not to have any communion with him, though he be preſent with you.

VIII. Eighthly, And if you fear that the ſinner himſelf will make an ill uſe of it, and think himſelf to be good, becauſe he is in good company, you have a remedy at hand for that, which is private admonition and reproof. And I deſire thoſe that are ſo ſcrupulous, ſeriouſly to conſider whether they have by good counſel and advice, laboured to reform this ſinful Neighbour. If not, then what hypocriſie is it to complain of mixt communions, and that he is there; when thou haſt not done what thou canſt to hinder it by making of him better? He that ſaith he cannot with any comfort partake with ſuch a perſon, ſhould rather conſider with what comfort he can live in the ſinful neglect of ſuch a plain duty, as that is, of admoniſhing his Brother. It is the part of a Chriſtian not to condemn his Brother, but to labour to make him better: Not to refuſe communion with him preſently, but to aſſociate himſelf with him, to perſwade him to amend.

IX. Ninthly,

IX. Ninthly, But if thou haſt performed this duty carefully, then he cannot preſume thou loveſt his ſin, though thou loveſt him; nor will any ſin which he afterward commits, be imputed to thy neglect; nor will the ſin of his receiving unworthily be laid to thy charge, becauſe thou didſt what thou couldſt to prevent it. It can only be matter of thy compaſſion and ſorrow, but not thy burden and trouble, that another doth not do his duty when thou haſt done thine. And all Gods Servants in all ages of the Church, have received comfort in ſuch mixed communions, and have patiently waited till Chriſts courſe was taken with men for their reformation. And it is to be feared that ſuch objectors ſeek for too much comfort in outward things, and diſcomfort themſelves in their own fancies; *Whereas their true comfort lies in doing of their duty faithfully to God and to their Brethren, and in the mercy of God in Chriſt.* And if they look for other comfort, they will be deceived, for the net of the Goſpel brings both good and bad to the ſhore; and where there is Wheat, there are Tares many times alſo.

Let no man therefore plead this or that in excuſe for his not coming to the Lords

Table, but reſolve hereafter carefully to perform ſo neceſſary a duty. Let the ſinner quit his ſtate of ſin and death, and ſo come and eat of the Bread of life. Let the ignorant come into the School of Chriſt, and proceed till they come to the higheſt form, to the upper room where this Feaſt is prepared. Let thoſe that are in enmity with their Neighbours alſo come; let them only firſt go and be reconciled to their Brethren and ſo let them offer their gift. Let thoſe that have a multitude of worldly employments come; only let them leave them as *Abraham* did his Aſſes at the bottom of the Mount, and ſo let them aſcend to Heaven in their thoughts, and converſe with God. Let the weak come that they may grow in ſtrength; and let the ſtrong come that they may not grow weak. Let them who have fears come, that their hearts may be ſetled by the acts of a more lively faith; and let them come who have hopes, that they may riſe to greater degrees of an humble confidence. Let thoſe who have leiſure accept of this invitation, becauſe they have no excuſe; and let thoſe who have but little leiſure entertain it alſo, that they may the more ſanctifie their buſineſs and employments. Let the ſad and ſorrowful, approach, that their hearts may be filled with the joys of

of the Lord; and let thoſe that rejoyce in the Lord always, approach, that their joy may be full. Do not ſend your excuſes when you are called; but reſolve that a neceſſity lies upon you, unleſs you will be guilty of the fouleſt neglect of your duty, and the greateſt diſreſpect to Gods love. If any man can be content to ſtay away after all theſe entreaties, or to come but ſeldom when he may be ſo welcome; Let him conſider what a wrong he offers to his own ſoul, how he robs it of its food and nouriſhment, and how he pineth the moſt noble and excellent Creature in the world. And let him conſider what an affront it is to God to deſpiſe the choiſeſt of his chear, the moſt coſtly proviſion made by the expenſe of his Sons Blood, and the moſt kind and gracious invitations to it. O fooliſh people and unwiſe! do we thus requite the Lord? do we thus ſlight the dying of our Saviour? are we no more affected with his ſingular love? Is this to commemorate the death of Chriſt, to come once or twice in a year to this Feaſt? *The Lord have mercy upon us, and help us.* How are we degenerated from the primitive practiſe? how cold is our love to God and to his Son grown? Unleſs we blow it up by a frequent remembrance of Chriſt, it is to be feared

it will quite go out. The aſhes and duſt of this world will bury all the remaining ſparks of it which are not yet extinguiſhed. Let Chriſt, I beſeech you, ſee that you love him, by taking all occaſions to come to him; by binding your ſelves faſter with the cords of his love, to all obedience and dutifulneſs toward him. And let me but tell you theſe two truths, and I ſhall put an end to this Diſcourſe: *The way to have reformed us would not have been to leave off Communions, but to make them more frequent. Nor ſecondly, To unite and conſolidate Pariſhes, but to make more Paſtors in greater Pariſhes, that by more perſonal inſtruction men might be better fitted for frequent Communion.* But ſo it is, that zeal oft-times hath too much paſſion in it, and too little knowledge. The good Lord pardon us, and be gracious unto us. *Amen.*

FINIS.

Aqua Genitalis:

A

DISCOURSE
CONCERNING
BAPTISM.

First delivered in a Sermon at *Alhallows Lumbard-ſtreet Octob.* 4. 1658. and now a little inlarged.

Into which is ſince inſerted, a brief Diſcourſe to perſwade to a Confirmation of the *Baptiſmal Vow.*

By SYMON PATRICK, D. D.

Νίψον ἀνόμημα, μὴ μόναν ὄψιν.

The Third Edition.

Rom. 2. 29.
Circumciſion is that of the heart, in the Spirit, and not in the letter.

LONDON,
Printed by *R. W.* for *Francis Tyton* at the three *Daggers* in *Fleet-ſtreet,* 1676.

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Reader,

IT is not needful to detain thee with many words about the Matter or Author of this *Treatise*: The Matter I am ſure will commend it ſelf to thee, if thou wilt be pleaſed ſeriouſly and impartially to read, and conſider it. And as for the Author, I muſt not without diſpleaſing him, ſay any thing of him, but only give thee the true reaſon of the Publication of this Diſcourſe; which I dare affirm on my credit, is not from any itching deſire to appear in Print; and I believe, none that know him, but will bear witneſs with me in this behalf. The ſubſtance of it was at my earneſt entreaty firſt preached, and afterwards for mine, and the ſatisfaction of ſome other friends, tranſcribed; and becauſe I would not give him the trouble of tranſcribing ſo many Copies as were deſired, and he not judging it ſafe to give liberty to other Copies that were not writ by himſelf; and I, together with others, judging it of ſingular uſe for the begetting of right appre-

apprehenſions of Baptiſm in theſe days of ſo much conteſt; I made it my further requeſt it might be printed, and with his leave have now ſent it abroad, which I could not in civility do without this acknowledgement of the high honour he hath done me herein, which I doubt not but will prove as real a ſervice to thee, and the Truth. Whatever advantage thou ſhalt reap from it, aſcribe the praiſe to God, and look upon thy ſelf as concerned to pray for the Author; and let him alſo have a ſhare in thy prayers, who hath been an occaſion of ſo great a good unto thee, and is

Thy Servant in the Lord,

B. V.

The Preface.

ALL things coming from one Foun- Sect. 1.
tain and Father of Being, there must needs be some marks and Characters of himself upon the face of every one of them, and they cannot but have some cognation with, and resemblance of each other, as things that proceed out of the same womb of the eternal goodness. Material beings, and spiritual, one would think were at the greatest distance, and yet they challenge a kindred one with the other; and there are lines and strokes in these outward shapes, that express something of those internal and invisible beauties. All this world below, is but the image of the world above; and these corporeal things are but pictures (though pale indeed, and dull) of things spiritual; as the Tabernacle of God among his ancient people may inform us. For as some modern Philosophers, call the Loadstone a Terrella, or little Earth, which draws similar bodies into its Embraces; so Philo some-where calls the Taber-

Tabernacle a little World, *a ſmall image of the whole Univerſe,* (*the moſt holy reſembling the higheſt Heavens; the holy place, the upper Regions where the Lights of the world are placed, and where God hath ſet a Tabernacle for the Sun; and the outward Court, the lower parts and skirts, as we call them of this world,*) *whereby God would ſhew that he could not dwell in houſes made with hands, but that the whole world was his Temple, the ſouls of men his Altars, Love his holy fire, and all men his ſacrifices. And ſo the Apoſtle calls it* ἅγιον κοσμικὸν, *a worldly ſanctuary, perhaps in this ſenſe that I have mentioned. Now the ſame Apoſtle afterwards tells us,* ver. 23, 24. *That this Tabernacle and Appurtenances were* ὑποδείγματα *and* ἀντίτυπα, Patterns *and* Figures, *or* Copies *of things in the Heavens; and ſo doth the whole Scripture draw repreſentations and images of the other world, and things to come, from the Sun, the Stars, the Light, the Feaſts, and ſuch like things that are in this, wherein we inhabit.*

Heb. 9. 1.

Sect. 2. *Man is made by God* συγγενὴς τῶν δύο κόσμων, (*as one ſpeaks*) *of kin to two worlds, the knot as it were, that ties them both together, or the button that faſtens them one to the other. He lives in the confines*

Fibula utriuſq; mundi.

of

of each, and with his mind is capable to look into the world of ſouls and ſpirits, and with his body he converſes with theſe material images. God therefore hath thought fit to teach his mind the things of the one, by the Miniſtry of his bodily ſenſes, which have acquaintance only with the other. And beſides the whole book of the Creatures (every letter of which is full of God) he hath alwaies given man ſome ſpecial leſſons and documents by outward Characters, which he hath more induſtriouſly cut and engraven to impreſs his mind with ſpiritual notions. For though man be ἐν μαθήσει, *as I ſaid, in the confines of both worlds, yet he is bred up among ſenſible Creatures, and contracts acquaintance here, before his ſoul is grown ſo high as to take any notice of things above; and therefore he being moſt affected with the bodies companions, it is the ſingular care and providence of God to teach him by ſuch things as are moſt familiar to him, which he hath done in all ages of the world. It was a cuſtom among the Ancients, (as they report) before the knowledge of Letters and Writings, to ſing their Laws, leſt they ſhould forget them; which was in uſe among ſome people near to* Scythia, *in the dayes of* Ariſto-

tle.

tle. *And this is one reaſon why the Pſalms are in verſe, becauſe they would be the better remembred, and more ſafely repoſited, being a Magazine of ſpiritual Learning. They knew very well, that what affects the ſenſes, and runs ſmoothly, is moſt regarded; and we our ſelves ſtill experience, that Rithms which make a pretty noiſe, or gingle, are ſooner fixt in peoples minds, than words in proſe. Seeing then that outward things do ſo notably teach us, and the more any thing ſolicites any of our ſenſes, the more acceptable it is unto us: God hath been pleaſed ſo to deal with man, that he ſhall not want ſuch leſſons.*

Sect. 3. *This manner of Diſcipline may be deduced from the firſt* Adam *to the Second. For God placed the firſt man in a Paradiſe, a fair and beautiful Garden, abounding with all manner of fruits,* &c. *which was but a Type of the cœleſtial paradiſe above, that is watered with ſtreams of Light from the face of God, and rivers of pleaſures from his Love, in the midſt of which the Son of God is the tree of life. An image I ſay God gave him of Heaven, but none as yet of Hell, becauſe man was made to be happy. So God likewiſe gave him a Commandment (the matter of which was outward and ſenſible) of abſtaining from one tree in the Gar-*

den;

den; which was but a document of the ſubjection he did owe to his Creator, and of the tenure whereby he held all his enjoyments. After his diſobedience, men were ſome way or other directed by him to make offerings to God of their beaſts and fruits, as acknowledgements of their dependance and homage, and adumbrations of the Sacrifice of that ſeed that was newly promiſed. In proceſs of time, when obedience grew cold, and their thoughts (it's like) of another life but dull, God took Enoch *to himſelf when he was but 365 years old, to teach them by themſelves, as well as other things, that there was another life, and a reward that remained for thoſe that walked with God, which was better than the longeſt term of years in theſe earthly poſſeſſions. But wickedneſs ſtill encreaſing, God deſtroyed the world by a deluge of water; which was but a ſhadow of the dreadful ſhowers of wrath, the ſtreams of fire and brimſtone that ſhould fall upon the heads of the wicked in the other life, whereby God would terrifie the new planters of the world, and give them an image of Hell, as he had done before of Heaven. But this was not a laſting viſible monument of Gods anger, and therefore in after-times* Sodom and Gomorrha, and Cities about them, were ſet forth for an example, Jude 7. ſuf-

suffering the vengeance of an eternal fire; *which places lay just in the view, and under the eye of that people whom God made peculiar to himself, and served as continual marks of his displeasure, and instances of his wrath, to make them for ever to beware. That peculiar people God separated to himself by the sign of Circumcision, the seal of the Covenant that he made with them. This mark was most properly made in that part of their flesh, because the great promise to* Abraham *was, That he would multiply his* seed *as the stars of Heaven, and that in his* seed *all the Nations of the world should be blessed; and it aptly represents (besides other things) that they were to be an* holy seed *unto the Lord. After this God did by two persons,* Jacob *and* Esau, *shadow forth unto them, that his favours are at his own disposal, and that they are not confer'd by nature, but by grace.*

Gen. 17.

In the line of Jacob, *besides that there were many mystical and secret significations of his will, which God made by sundry persons and actions; there were also many outward manifest images given of heavenly things. In the Law that* Moses *delivered to them, their several washings, their meats, their sacrifices (to name nothing else) were all signs of all sorts of purity and obedience, too*

many

many now to be particularly related. Their offerings, and ſome of their ſacrifices repreſented the obedience & ſervices of particular Chriſtians, who are made Prieſts unto God; but the chiefeſt of them repreſented the offering and ſacrifice of the high Prieſt of our profeſſion, which was Chriſt himſelf.

And (that I may not be tedious) when God would ſhew the greateſt favour to the world, and open moſt of heaven, and things above, he comes and dwells amongſt us in the perſon of his Son, and in an outward ſhape manifeſts himſelf to our eyes and ears: For in the very humanity of Chriſt ſo much of Divinity appeared, and the Majeſty, Wiſdom, Power and Goodneſs of God ſo rayed forth, that he ſaith to Philip, he that hath ſeen me hath ſeen the Father alſo. *Yea, When God would give a Teſtimony of Jeſus to be his Son, he doth it by the viſible deſcent of the Holy Ghoſt, which he ſaw* coming down upon him like a Dove; *as if he would tell us, that his own Son ſhall likewiſe be taught by theſe outward ſigns and reſemblances, he being in all things to be conformed unto men.* Joh. 14.9.

Though our Lord therefore hath taught a Religion more ful of ſpiritual notions than had been manifeſted before, and hath given more clear notice of things above unto mens minds Sect. 4.

than had formerly come unto them; yet he would not quite alter the old manner of Diſcipline by outward things, but retains ſome of them in his Oeconomy, knowing how weak the minds of men are, and how much more eaſily they apprehend by ſenſe, than by themſelves. Only it is to be obſerved, that he hath made even theſe outward things to ſpeak more plainly, and tell their meaning more diſtinctly, and hath writ their inſtructions in a greater, and more legible letter than ever before.

Sect. 5. *Baptiſm is one of thoſe Reliques, a Symbol of great and clear ſignificancy, the Sacrament of Regeneration, or the ſecond birth; which it doth moſt aptly expreſs, as the following* Treatiſe *will ſufficiently ſhew you. For the preſent it may ſuffice to ſay, that water (of all things that are eaſie to be got, and are at hand) was the moſt fit thing that can be thought on to be choſen to make an Emblem of the ſpiritual Generation. For we naturally come out of a liquid, moiſt ſubſtance, out of a ſlimy water; or in* Jobs *phraſe,* We are poured out like milk, & then curdled in the womb like cheeſe, Job 10. 10. *It is not unuſual in the Scripture to ſpeak of our natural procreation under the Metaphor of Water, as may be diſcerned by conſulting but theſe two places,* Prov. 5. 15, 16, *&c.* Prov. 9. 17.

p. 17. *And it is well known, that while we lye in the womb, we ſwim in a ſweet liquor, and hang by the Navel in the midſt of a watry nouriſhment.* Oſiris *and* Iſis (*if we may believe* Plutarch) *were nothing in the* Ægyptian *Muthology, but the River* Nile, *and the Earth, between which two, all things were begotten.* *So the* Scholiaſt *upon the firſt verſe of* Pindar, *thinks, that therefore water is to be reputed the beſt of things, becauſe out of it the other three Elements are begotten; out of the ſubtil part of it, the air is begotten; out of the groſſer, being curdled and compacted, the Earth; and out of the more ætherial and ſpirituous part, the Fire. But perhaps I do not well to purſue this notion ſo far, and our Saviour might not have reſpect to ſuch things as theſe. Yet this we are ſure of,* that we muſt be born again of water and the Spirit; *and that our ſpiritual nouriſhment, after Chriſt is conceived within us, is compared unto water alſo, as you may ſee,* John 4. 14. *And I cannot but likewiſe think, that he had ſome regard in appointing Baptiſm, to the cleanſing and cooling quality that is in water; and that it excellently repreſents unto us, the Spirit of God to be poured forth to the purifying and waſhing us from the filth of ſin, and the blood of Chriſt to the extinguiſhing our guilt, and*

Τῶν ἄλλων γενέσεως αἴτιον.

John 3. 5.

quenching the heat of Gods anger that might juſtly burn in our ſouls, when we did remember that we were ſinners.

Sect. 6. *But there have ſo many ſeveral winds of Doctrine blown upon theſe waters of Baptiſm, and ſtrove together, that they are become troubled and darkned; ſo that one can ſcarcely ſee with any clearneſs to the bottom of them.*

The great Controverſies that have aroſe about the perſons that ſhould be baptized, have ſo toſſed and agitated mens thoughts, that I doubt few have any calm and ſetled apprehenſions of the nature and end of Baptiſm it ſelf. Moſt Books that treat of this ſubject, are ſo concerned in the quarrel of Infants, *that the uſe which men ought ſeriouſly to make of it, is much forgotten. If men thought more of its true ends, they would lay aſide their Diſputes, or not manage them ſo roughly; and they would ſoon ſee, that we are all baptized into the ſame Spirit, and made of the ſame body, and entred by it into the ſame ſociety and community of holy and peaceable Ones. What more cool than water? What ſooner puts out all our fires? If the waters of Baptiſm (next to the blood of Chriſt) were ſprinkled upon our intemperate heats, they would aſſwage our boyling paſſions, and we ſhould contain our ſelves within*

within the due bounds of a loving and gentle zeal.

But as I ſaid, it is but little thought of, for what Chriſt did inſtitute this holy Rite. Some look upon it but as a cold Ceremony, and many ſpeak of it as a thing that muſt be done, becauſe Chriſt hath commanded, but cannot tell to what purpoſe; and others glory in it as a priviledge, but little underſtand any thing of duty that it requires of them.

Pliny *tells of a water in* Cilicia, *which is called (he ſaith)* Νῶς, *or* Mind, *becauſe it will make their ſenſes that drink it, ſubtil and apprehenſive.* Suidas *on the contrary ſaith, that it is called* Ἄνοος, *or* want Wit, *becauſe it makes people fooliſh, and takes away their underſtanding. Such a different eſteem do men ſeem to have of theſe waters of Baptiſm; while ſome who ſeem wiſe, deſpiſe them as of no efficacy, and uſe them only in compliance with ſimple people; and others make them ſuch heavenly matters, that they doubt not at all, but being baptized, they are wiſe enough unto ſalvation. But both of them are agreed in this, to underſtand no Engagement that is laid upon us by them, and to expect that what they can do, ſhould be wrought alone by them, without any help or aſſiſtance from our ſelves. And we find the* L. 31. c. 2.

greateſt multitude of that ſort, who glory in Baptiſm, as the Jews *did boaſt of Circumciſion; who ſay in effect, what* Julian (*its like falſly*) *makes* Conſtantius *ſay,* That our Religion requires nothing of the greateſt ſinners, but only this, *waſh*, and thou art clean from all thy foul crimes; and if thou commit them again, do but knock thy breaſt, and beat thy head, and all is well. *But* Juſtin Martyr *might have anſwered him, and gives us all another leſſon in his Dialogue with the* Jew; *where he ſaith,* What good doth that Baptiſm that ſcours the skin only, and makes the body white? Baptize your ſelves from anger, and from covetouſneſs, from envy and hatred, and then behold your body is clean.

In his Καίσαρες. ὅσις ἐλαγὺς καὶ βδελυρός, &c.

Τί γὰρ ὄφελος ἐκείνῳ τῷ βαπτίσματι, ὃ τὴν σαρκὰ καὶ μόνον τὸ σῶμα φαιδρύνει, &c.

It is a ſign and ſeal of Gods great bleſſings, and ſo it is of our promiſe to him of Obedience. Upon condition then that we own this Covenant when we underſtand it, and keep our ſelves ſtrictly and religiouſly to the terms of it: We may ſay of theſe Waters, as Euripides *of the ſea* (*upon the occaſion of* Plato's *recovery by the ſalt waters in* Ægypt.)

Θάλασσα κλύζει πάντα τ' ἀνθρώπων κακά.

They waſh away, and heal all the evil diſeaſes of men. But otherwiſe they will be like ſome waters in Thrace, *in which whoſoever*

ſoever waſhed (*if we may believe* Vitruvius) *he certainly dyed.* *Vitruv. l. 8 c. 3.*

I have therefore adventured to expoſe to Sect. 7.
the World a few of my green and unconcocted thoughts concerning this Argument, and to repreſent what I conceive to be the true meaning of Baptiſm, which is nothing different from the ſenſe of the Church of God. There are a multitude of Books I know in the World, and men complain of it; they that do, may let this alone; and of others I may eaſily obtain a pardon for putting my ſelf into the crowd, ſince I take but up a little room, and make but a very ſhort ſtop in their paſſage to better Authors. Others (it may be ſaid) might have been better allowed to have handled this matter. I think ſo too; and believe there are great numbers that underſtand better, and multitudes that underſtand as much, and ſome that can enlarge theſe things that are here ſaid, into more perſpicuous and profitable diſcourſes, and I dare not ſo much as flatter my ſelf, that I am able to lead the way to any of them; if I may provoke them to do better, I think my labour well beſtowed. I am ſenſible that the Images of Truth make but a weak and wateriſh impreſſion upon my mind; but they may draw more lively pictures of themſelves upon others ſouls,

and let them give us a Copy of their conceptions.

Sect. 8. *Since the preaching of this Sermon, it came ſo ſtrongly into my mind (by taking notice of ſome diſcourſes abroad) to inſert ſomething of Confirmation, that I could not well put away thoſe thoughts, and ſo I have let them take their place in the body of the Sermon, by way of perſwaſion to a more hearty, and open owning of the Baptiſmal Covenant.*

Thereby men will aſcend from Water *unto* Wine; *from a weak eſtate, to a more ſtrong and manly conſtitution: and God will not only ſprinkle clean water upon their faces, but even* lay his hands *upon their heads; thereby taking more firm hold of them, and apprehending them for his own, and conferring his bleſsings more abundantly on them now that they put themſelves into his hands, to be directed and ruled in all things by him, as thoſe that are wholly in his power.*

I dare not keep you any longer in the entry, for fear you grow weary, and loth to ſtep over the Threſhold of the next leaf, and look into the main Building. And there I ſhall not ſtay your eyes long; for my furniture being little, it was not wiſdom to make the houſe too wide and ſpacious.

Nov. 6. 1658.

S. P.

Acts 16. 33. Ult.

And was baptized, he and all his, ſtraight-way.

CHRIST having given a Command to his Apoſtles *to go and teach* (or Diſciple) *all Nations, baptizing them in the Name of the Father, Son, and Holy Ghoſt*; We find in this ſtory of their Acts, (wherein ſome of their Travels are related) that as ſoon as they had perſwaded any perſons to be Chriſtians, immediately they received them into their fellowſhip, by this Ceremony of waſhing them with Water. A Truth, which among all the Diſputes about *Baptiſm*, one would think ſhould never have been quarrelled; yet there have been thoſe buſie phanſies in the world that have called this into Queſtion, and would perſwade us that Matth. 28. 19.

August. de hæres. 46. & 59. that our Saviour in those words intended not any such washing with water, and no other *Baptism* is to be owned, but that of the Spirit.

But so men may say, if they please, that Act. 8.38. when *Philip* and the *Eunuch went into the water, he baptized him with fire.* If the Apostles could understand our Saviours meaning, those men are sufficiently refuted by their practice; for though our Saviour baptized none that we read of, but with the Spirit; (and the *Papists* will have a hard task to obtain this preheminence for *Peter*, that he received the Baptism of Water at Christs hands:) yet it will be needless pains to prove that his Apostles and their Successors after them, did initiate, and admit Disciples in that manner.

But notwithstanding this, there are others that (lest the world should be quiet) start a new question, Whether that Command of our Lords extended any further, than to the first proselyting of the Nations, or ought now to be followed among Christian people? who might have spared the labour of making such a doubt, unless they could give us some ground to think, that that part of their Commission was after revoked, or then limited to such a time; and likewise solidly ex-

expound thoſe following words, *I am with you alwayes to the end of the world*; and ſhew us why the work of the new birth (which the Apoſtle makes the ſignification of *Baptiſm*) is not now as well as then, to be ſhadowed and repreſented. Yet others will not let their wits be at reſt, but make a further enquiry, Whether the words of our Saviour include in them a command, or only a permiſſion, becauſe he ſaith only *Baptizing*, not *Baptize*? Though the conſtant practice of the Apoſtles in this Book related, and of the Church afterward, might well have been ſufficient to have ſilenced theſe thoughts without any further diſpute; and the following words likewiſe, *Teaching them, &c.* would have told ſuch men that their enquiry was needleſs, unleſs it can be thought, that becauſe he doth not ſay, *Go teach*, we may chuſe whether we will give any further inſtruction to our people.

Βαπτίζοντες.

Διδάσκοντες αὐτοὺς. verſe 20.

Taking it therefore for granted, (without engaging my ſelf in ſuch queſtions) that the words now read, do ſpeak of *Baptiſm* by water ſtill to be retained in the Church of God, you may obſerve in them theſe three things.

1. A Rite or Ceremony uſed, and that is *Baptiſm*, or *waſhing with water*.

2. The

2. The persons baptized, *The Jaylor and all his.*

3. The time of its Administration, παραχρῆμα, *straight-way*, *instantly*, at that hour of the night that the fore-going story was acted, without any further delay.

From which I am invited to treat of three things; First, Of the Use and Intention of *Baptism.* Secondly, Of the qualities or dispositions of those that receive it. Thirdly, Of the time that is required to render them persons fitly qualified to receive it.

I. For the Explication of the first, we need find no fault with the common language, that saith, *Baptism* in its general notion, is an *outward visible sign and seal of some inward and invisible grace and favour, conveyed and made over thereby unto us.* But to difference it from the other Sacrament, we must enquire what that grace, favour and priviledge is, and shew how it doth signifie, and seal it between God and us. And upon due consideration, I believe we shall find, that to be Baptized, expresseth something on our part, and something on Gods; both which put together, make it a federal Rite, whereby we and God enter into a Covenant and Agreement together, and mutually engage to the per-

performance of ſeveral things, which are all to our behoof and benefit.

1. As we preſent our ſelves to the Miniſter of this Sacrament, and receive it, ſo it expreſſes ſomething done by us; and then, 2. As the Minniſter (Gods Deputy or Embaſſadour) doth receive us, and waſh us with this water, by the Authority, and into the name of the Father, Son and Holy Ghoſt; ſo it expreſſeth ſomething done by God. Both which it concerns us for the ſecuring of our duty, and our comfort alſo, to be acquainted withall; and therefore I ſhall ſhew you,

1. What is the true meaning and intent of it on the part of the perſon baptized, who offers himſelf, or is offered to receive it: which I will lay before you in theſe particulars.

Firſt in the general notion of it, it is a profeſſion of a Religion whereinto we enter, and to which we engage to be faithfull and conſtant Diſciples. It is a Ceremony whereby Proſelytes are made, and all that uſe it do thereby come into a new way and ſtate, forſaking all their old perſwaſions, practices and relations wherein they were born and bred, that are contrary to, and inconſiſtent with theſe new Engagements.

gagements. It is well obſerved by S. *Auguſtine, That men can be aſſociated together in no Religion, whether true or falſe, unleſs they be combined by the common tye of ſome viſible Signs and Sacraments of their profeſſion.* Which the world hath found by ſo long experience to be true, that I need not be careful to prove it. The *Jews* it is manifeſt, were differenced from others by Circumciſion, and (as their Doctors tell us) entred into Covenant with God, not only by it, but by *Baptiſm* alſo, together with a ſacrifice unto him. And when a *Heathen* would become a *Jew*, and undertake their Religion, and ſo repoſe himſelf (as their phraſe is) under the wings of the Divine Majeſty, he was to be circumciſed, baptized, and offer Sacrifice; for which *Maimon* (as ſundry learned men obſerve out of him) brings no other proof, but that Num. 15. 15. *As ye are, ſo ſhall the ſtranger be*; ſo ſuppoſing as a thing well known, that by thoſe three the *Jews* ſubmitted themſelves to the yoak of the Law. And it is as commonly known, that they ſay their Mothers entred into Covenant only by Baptiſm and Sacrifice, and ſo did ſome Proſelytes by thoſe (without Circumciſion) engage to worſhip the one God of *Abraham*, *Iſaac* and *Jacob*, and

In nullum nomen religionis, ſeu verum, ſeu falſum coagul. poſſunt homines, niſi aliquo Signaculorum ſeu Sacramentorum viſibilium conſortio colligentur. ad Fauſt. l. 19 cap. 11.

See *Buxtorf. Lex. Rab. vocab.* לי.

De prohito congreſſu.

for-

forſaking all Idols, to obſerve him only; as that paſſage of *R. Joſhuah*'s clearly ſhews, (which is cited by *Raymundus*) He is baptized, and not circumciſed, *Behold this is a ſtranger converted*, for ſo we find of our Mothers, (*viz. Sarah, Rebecca, &c.*) that they were *baptized*, but not *circumciſed*. *Pug. Fidei Part. 3. Diſt. 3. cap. 11.*

Baptiſm now hath no different ſignification, but only we lay this Engagement upon our ſelves, to worſhip the *God and Father of our Lord Jeſus Chriſt*; and to come to him through his Son, and to embrace that Religion, which he teaches us from God, which is that whereby we are diſtinguiſhed from *Jews*, *Mahometans*, and all other people in the world, who go not to God through this Mediator, nor own that bleſſed Goſpel that he hath delivered unto us.

If any ſhould ask me, why by *Baptiſm* we ſhould make this Profeſſion rather than any other Rite; The anſwer methinks is eaſie, if what hath been ſaid be conſidered, together with the particulars that I ſhall mention after I have diſpatched this general notion of it. And beſides, it ſeems conſiderable to me, that *Moſes* the Mediator of the Old Covenant, did receive the people into it by *Baptiſm*, and not by *Circumciſion*. For it is only ſaid, *Exodus* 19. 10.

That

That they ſhould ſanctifie themſelves, and waſh their Clothes; but it is likewiſe plain from *Joſhuah* 5. 5. *That none were circumciſed while they were in the Wilderneſs*; and they are not all the while reproved or rebuked for it, and were notwithſtanding within the Covenant, which was ſure by ſome Ceremony or other; and the Apoſtle alſo ſaith, 1 Cor. 10. 2. *That they were all baptized into* Moſes *in the cloud, and in the ſea.* God by the covering of the cloud, took them under his wings and protection, owning them for his people; and they paſſing through the heart of the ſea, the waters incloſing them round about, did profeſs to truſt in God, and there to drown all the thoughts of *Ægypt* which ſometimes they feared, and ſometimes they loved over-much. Now as only *Baptiſm*, and not *Circumciſion* was uſed, when God conducted his people by the viſible miniſtry of Angels, (who marched with them in the cloud) and delivered them from the ſlavery and bondage of *Ægypt* by the hand of *Moſes*; ſo God thought fit to uſe no other way of making Diſciples when he ſent his own Son to work a greater Salvation for us, and to be the Mediator of a better Covenant with us, of which the antient *Jews* do not ſeem to have been altogether ignorant, when they

they ſay, that there ſhall be ſuch a multitude of Proſelytes in the days of the *Meſſiah*, that they ſhall be admitted by Baptiſm only without any Circumciſion. It may not be unfit to add, that all Nations uſed Waſhings ſo much, that there could not be invented (one would think) a Rite more likely to be readily received than this. The *Jews* it is plain, not only when they admitted perſons into Covenant, but afterwards alſo in caſe of legal pollutions, uſed divers Waſhings, as the Apoſtles phraſe is, *Heb.* 9. 10. Three ſorts of which I find obſerved by a learned man; Firſt, There were their καθημεριναὶ βαπτισμοὶ, * their daily Waſhings, which were introduced by the *Phariſees*. Secondly, There were their Baptiſms or Immerſions of the whole body into Water; which all the *Jews* were bound unto in their confeſſions. And thirdly, The bathings of their Women, which they were tied unto ſeven weeks after their delivery of a Child. Unto which I may likewiſe add, that Waſhing was uſed as a token of innocency and freedom from ſuch guilt as might be thought to cleave to a perſon; which the *Pſalmiſt* ſuppoſeth in that phraſe, *Pſalm* 26. 6. and the book of *Deuteronomy* plainly expreſſeth, 21. 6, 7. againſt thoſe that make it now neceſſary.

Vid. Grot. in Mat. 3. 6.

Gaulmyn not. in vit. Moſis *l.* 1. *cap.* 11.

* Mr. *Pocock* hath largely ſhewn that טבל and βαπτίζεσθαι do not ſignifie among them always the Waſhing of the whole body, which is to be obſerved *Not. Miſcel. cap.* 9.

They shall wash their hands, and say, *Our hands have not shed this blood*, &c. which perhaps *Pilate* would imitate, (having to do with the *Jews*) when he had condemned our Saviour, Mat. 27. 24. *For he washed his hands before the multitude, and said, I am innocent of the blood of this just man, see ye to it*; as if it had been but an accidental murther, or that which he could no more help, than if a man had been killed by chance. Certain it is, the Gentiles likewise used Washings very much, not only after murthers, but likewise in case of other crimes, and also in their admissions of persons into the secrets of some of their Religions; for which see * *Tertullian*. And if there were nothing else to make us believe the *Jews* used this Ceremony in these cases, this might make it very probable; for the Gentiles were but their Apes, and the Devil (as *Just. Martyr* observes in this very case of *Baptism*) took divine Rites, and made them do service in his hellish Mysteries; They hearing (saith he) the saying of the Prophet, Isa. 1. *Wash you, make you clean*, &c. would have their Worshippers sprinkled with water when they went into their Temples to make an Offering, yea and be washed all over before they came thither. All which being true,

* *De Baptis. cap.* 5. *& de Præscript. cap.* 4.

Καὶ τὸ λοῦτρον δὴ τοῦτα ἀκούσαντες οἱ δαίμονες διὰ τοῦ προφήτου κεκηρυγμένον, &c. *Apolog.* 2.

true, our bleſſed Lord would think it fit to innovate as little as he could, and ſo to accommodate this ſignificant and innocent Ceremony to his purpoſes; and tranſlate it from the *Jews*, to be a Rite whereby to profeſs inward purity of body and ſoul: juſt as he did in the other Sacrament of the Lords Supper, wherein he hath made uſe not only of the bread and wine, but as divers have obſerved, of the accuſtomed words which the *Jews* then uſed at the Paſchal Supper. For ſo his Wiſdom judged it meet to make former Rites ſerve his own ends, rather than introduce ſtrange and unheard of things, which had not been known in former times. His deſign was not novelty, but truth; not his own glory, but the good of men; and ſo he conformed himſelf in this to their practiſe. Which (that I may ſpeak more particularly) is to be conſidered,

Secondly, As a profeſſion of Repentance from dead Works; a relinquiſhing of all ungodlineſs and worldly luſts, ſo as never more to be friends with them. This is taught us not only by the Baptiſm of *John*, which was adminiſtred with confeſſion of ſin, and is called the *Baptiſm of Repentance*, and likewiſe accompanied with an Exhortation to bring forth *fruits meet for* Mat. 3. 6, 8. Mar. 1. 4.

Repentance, and in refuſing of which the
Luk. 7.30. *Phariſees* are ſaid to have *rejected the counſel of God againſt themſelves*; but alſo by the exhortation of the Apoſtle to the new Converts, Act. 2. 38. *Repent and be baptized every one of you*, &c. *i. e.* make profeſſion of your Repentance by Baptiſm to the remiſſion of your ſins, the ſenſe of which had pricked them in their hearts. And it is further manifeſt from all the circumſtances of Baptiſm. For they put off their old cloaths, and ſtript themſelves of their Garments; then they were immerſed all over, and buried in the water, which notably ſignified the putting off the body of
Col. 2. 11. the ſins of the fleſh, (as the Apoſtle ſpeaks) and their entring into a ſtate of death or mortification after the ſimilitude of Chriſt; according to the ſame Apoſtles language elſewhere, *We are baptized into his death*,
Rom. 6. 3, 4, 6. *we are buried with him in Baptiſm*, knowing that our old man is crucified with him, that the body of ſin might be deſtroyed, that henceforth we might not ſerve ſin. All which was rendred ſtill more ſignificant by the Ancients, who baptized only on the laſt day of the week at night, *i. e.* on the even of two Lords days in the year, (called therefore by *Chryſoſtom* νύκτες φωτοφόροι) Becauſe Chriſt then lay in the grave, and

was about to riſe again: In conformity to whom, they by this Rite did profeſs themſelves to be dead, and (coming out of the water) there to leave all their ſins drowned and buried in that grave, never to revive again. There is one thing more (not to be forgotten) which makes it more clear, that it was intended for a profeſſion of Repentance, and that is the Renunciation which they made to the Devil, the world, and the fleſh; or the open declaration, upon the queſtion propounded, which they made againſt all Gods enemies; the form of which ſo many ancient Authors do record, that it is vain to cite any: but the ſenſe of it was this, Do you renounce, or do you forſake the world, and all the vanities, follies and wickedneſs thereof? *I do forſake them*, ſaid the perſon to be baptized. Do you forſake the Devil? will you have never any thing to do with his works? I do forſake him, and *abhor* them all, *&c.* unto which the Apoſtle is thought to have reference, 1 *Pet.* 3. 21. when he ſpeaks of the anſwer of a good conſcience, as the Baptiſm which ſaves us, and not the outward waſhing, or putting away of the filth of the fleſh. This ἐπερώτημα this queſtion, *what ſhall I do to be ſaved?* and conſequently the hearty anſwer to all that is propoſed as

requiſite to ſalvation, is that which makes Baptiſm to be available, and of force unto our ſalvation. The *Jews* ſay in their tradition, that *Adam* ſtood a whole week up to the neck in Water, begging of God to accept of his Repentance for what he had committed. Whatſoever he did, I am ſure this Waſhing with water doth moſt fitly repreſent both our acknowledgements that we are worthy to die, and be ſwallowed up in the Water; and our profeſſion that we will forſake all our filthineſs, if we may but be accepted unto life.

Thirdly, It is a Profeſſion of faith in the *Father, Son and Holy Ghoſt.* For we are baptized into their Name; and ſo it ſignifies, either firſt that we heartily accept of the Father for our God and happineſs, to love him above all; and of the Son, for our Lord and Saviour, as the way unto the Father; and of the Holy Ghoſt for our Sanctifier, Guide and Conductor to the Son: or ſecondly, (which comes to the ſame,) That we embrace that Doctrine for our Rule which is delivered unto us from the Father, through the hands of his Son, by the Power of the Holy Spirit; to fear all his threatnings, to relie upon all his Promiſes, and to yield obedience to all his Commands as long as we live. That this

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profeſſion of Faith was made in Baptiſm, is plain, not only from *Acts* 8. 37. where *Philip* ſaith to the *Eunuch*, *If thou believeſt with all thine heart, thou maieſt be Baptized*; and he anſwers, *I believe that Jeſus Chriſt is the Son of God*; but likewiſe from this, that the word *Baptiſm* is put for the whole Doctrine which he preached, who did Baptize; as you may ſee, Act. 18. 25. *knowing only the Baptiſm of John*, Acts 19. 3. *Into what were you Baptized?* and they ſaid, *into Johns Baptiſm:* By which it appears, that being Baptized into ſuch a name, though one ſhould ſpeak nothing, expreſſes a conſent to embrace that word which he preaches and declares to be the Will of God. Yea, Baptiſm is an *open profeſſion* and Declaration to all, that we are of ſuch a faith; for it is not enough that we are perſwaded of the Truth of Chriſts Religion, but we ought alſo publickly to own it, and manifeſt to the world our belief of it, which ſeems to me to be the meaning of that place, Mark 16. 16. *He that believes, and is Baptized, ſhall be ſaved: i. e.* He that owns the faith of Chriſt in Truth, and makes a profeſſion of his belief by receiving this mark of the Chriſtian Religion, he ſhall be accepted of God to life. For that was required by our Sa-

viour of his Diſciples, that they ſhould not be aſhamed of him before men, nor be afraid to let the world know that they were his Diſciples, by uſing all thoſe things whereby they were diſtinguiſhed from the reſt of men.

4. It is a profeſſion of holineſs and obedience, and an engagement we thereby lay upon our ſelves to maintain all purity in body and ſoul; which is the immediate conſequent of the two former, and ſeems to be alluded unto by the Apoſtle, when he ſaith, 1 Cor. 6. 11. *Such were ſome of you, but you are waſhed, but you are ſanctified*, &c. *i. e.* you have betaken your ſelves by receiving of Baptiſm, to a holy and pure Converſation: And it is more plainly expreſſed by him, Gal. 3. 27. *As many of you as have been baptized into Chriſt, have put on Chriſt.* In token of which, and that they intended all Purity, (like thoſe in the Revelation, who are ſaid *to follow the Lamb in white*) they were preſently cloathed with white Garments when they came out of the water. From whence that day was called *White-Sunday*, which was one of the principal times when the Ancients did admit perſons to Baptiſm; and they all profeſſed hereby, that they hated the garment ſpotted with the fleſh, and would never

ver return again to the dirty pleaſures of the world wherein they had wallowed. An ancient Chriſtian Poet doth excellently expreſs it,

Fulgentes animas veſtis quoq; candida ſignat,
Et grege de niveo gaudia paſtor habet.

Venantius Honor. de Paſcha.

A bright garment was caſt over ſhining and gliſtering ſouls, and the Great Shepherd took no ſmall pleaſure in his milk-white Lambs; whoſe outward luſtre did but ſignifie that they were become the Children of the Light, and of the day, and would have no more fellowſhip with the un fruitfull works of *Darkneſs*, *Eph.* 5. 8,10. Which place ſome would interpret of Baptiſm, called therefore by the Antients φωτισμὸς, or Illumination, of which thoſe ſplendid Garments was a fit ſignification. The *Greeks* at this day put ſuch a Robe upon the Child immediately after Baptiſm, ſaying, Receive this lucid and immaculate Cloathing, and bring it before the Tribunal of our Lord Jeſus without ſpot, and thou ſhalt have eternal life, *Amen*. Certain it is, that all true Chriſtians have ever accounted this the great intent of this outward Rite of Baptiſm, to be an Engagement

Fileſacus. l. 1. ſelect. cap. 3.

George Phelavius annot. ad Chriſtoph. Angel.

ment to Holineſs; ἔστι μὴ λουτρῷ ἀλλὰ τῷ νόῳ καθαρὸς is the ſenſe of them all. Be clean, not only by the waſhing of thy body, but the purgation of thy mind. Bath and ſteep thy ſoul in holy truths, till they have fetcht out all thy filth. For even a *Jew* can ſay, *Qui Baptizatur ſine intentione, perinde eſt ac ſi non Baptizatur*; He that doth not intend that which is meant by Baptiſm, is as if he were unbaptized; for it is not dirt (ſaith he) and excrementitious adherencies that a man waſheth away, but there is a Reſemblance herein of the cleanſing of the ſoul from all filthineſs, *i. e.* from thoſe perverſe thoughts, and evil habits which he profeſſes to forſake by bringing his ſoul to the waters of Vertue and Knowledge, as *Ezekiel* ſaith, *Chap.* 36. 25. *Thus Maimon.* And therefore they well ſaid, He that comes from among the *Gentiles* unto us כשביל דבר מהבלי העולם for the ſake of any worldly vanity, he is not a Proſelyte of Juſtice; for which cauſe they uſed to examine him, whether for the hope of gain, or honour, or compelled with fear, he betook himſelf to their profeſſion; and to ſearch whether there were any young Man or Woman of *Iſrael* that the party made love unto, becauſe they would have them only out of holy ends undertake their Religion. And indeed

Apud. Joſeph. de Voyſin. de Lege div. cap. VII.

Buxtorf. in vocab. בר

indeed their riſing again, and coming out of the water, did likewiſe ſignifie this, that they had left their filthineſs behind and were made new men, hence-forward to ſerve God in Righteouſneſs and Holineſs all the days of their life.

5. It is a Profeſſion of ſelf-denial, and taking up the Croſs if we meet with it in our Chriſtian Courſe. For Waters ſignifie in Scripture *Afflictions* and *Tribulations*, which ſometimes go over our head, and overwhelm us. And accordingly our Saviour ſpeaking of his ſufferings, ſaith, *I have a Baptiſm to be baptized with*, &c. Luke 12. 50. Mat. 20. 22. *And are you able to be baptized with the Baptiſm that I am baptized with? i. e.* to take part with me in my ſufferings and endurances here in the world for Gods ſake? and immediately it follows, *You ſhall indeed be baptized with my Baptiſm*, you ſhall be wet in blood, and baptized in your own tears and ſweat. Whoſoever puts on Chriſt, takes upon him his ſufferings, and renounces (as you have heard) all thoſe things, though never ſo dear, that would diveſt him of his dearer Saviour, or make him falſe to that Covenant into which he doth enter. So the *Samanæans* among the *Indians* (as *Porphyry* tells us) as ſoon as they were choſen to be of the ſociety of thoſe Divines, L. 4. περὶ ἀποχῆς τῶν ἐμ.ψ.

vines, and had that Title, they ſhaved their body, and received a Stole or long Robe, after which they renounced πάσης ὑφίας all their Eſtates; never thinking of returning to Wife, Children, or any other thing, making no account of them; but wholly imploying themſelves in the things of God, (as his words are) they lived ἀγάμους πάντες καὶ ἀκτήμονες, without Wives, or Poſſeſſions, or their former enjoyments. Such a white Garment I told you the Chriſtians ſome time received in token of their putting on Chriſt Jeſus the Lord; with that they put on new relations, and eſpouſed another intereſt, and did profeſs to forſake Father, Mother, Wife, Children, Houſes, Lands, and all things elſe for his Names ſake, and to call nothing theirs, but only Chriſt. Which likewiſe we cannot deny, they did very anciently repreſent, by ſigning them with the ſign of the Croſs, (innocently enough till Superſtition did abuſe it) in token of the crucified, afflicted condition into which they muſt be willing to enter, if Chriſt ſhould call them to it. And ſo we may interpret that place, 1 Tim. 6. 12. *Fight the good Fight, of faith lay hold on Eternal life, whereunto thou art alſo called, and haſt profeſſed a good profeſſion before many witneſſes, i. e.* endure ſufferings for Chriſts ſake,

ſake, for thou art called unto it, and haſt profeſſed in Baptiſm thou wouldſt be his faithful Souldier before many witneſſes, *i. e.* (ſaith *Hierom*) before the people of God and his holy Angels, thou didſt renounce to the world, and all the ſoftneſſes and vanities thereof, and gave up thy ſelf to endure hardſhip, (as it is in another place, 2 *Tim.* 2.3.) *Like a good Souldier of Jeſus Chriſt.* For this cauſe it was perhaps that their *Baptiſteria*, or Fonts uſed to be made where ſome Martyrs had ſuffered, that ſo they might be put in mind they entred into a Warfare, wherein they muſt reſiſt unto blood, ſtriving againſt ſin. Our very firſt Incorporation into Chriſt, is in effect an Expiration to the world; and then we begin to die, when we begin to live. As ſoon as ever we declare for Chriſt, and are liſted into his *Militia*, the Devil raiſeth all his forces againſt us, and we muſt not expect to march quietly to Heaven. You ſhall read of nothing but ſufferings after our Saviours Baptiſm (and moſt of the reſt of his life before, for thirty years, (which we may ſuppoſe had leſs trouble in it) the Holy Ghoſt paſſes over) as if he would tell us, that when by Baptiſm we give our ſelves to him, and become his Children, we enter upon a ſtate of ſufferings, and perhaps muſt waſh our Garments again in the blood of the Lamb.

V. Dilherrum diſp. de Antiq. ritu funer.

And

Rev.7.14. And having thus ſhewed the greateſt Engagement that it can lay upon us, which is to lay down our lives for Chriſts ſake if he require it; I ſhall paſs to the next part of this diſcourſe, which is to ſhew what the meaning and intent of it is on Gods part, and what bleſſings are thereby conveyed back again to us, who thus give up our ſelves to him.

II. God by his Miniſter (that doth in his name, and by his Authority Baptize) receives the perſon ſo waſhed, into the enjoyment of ſome priviledges and benefits that otherwayes, are not ordinarily to be enjoyed. For what is done by his Miniſter, is as if the hand of God ſhould do it. So it is ſaid, *John* 3. 23. *That Jeſus came into* Judea, *and baptized*; and *verſ.* 26. The Jews ſay to *John*, *He to whom thou beareſt witneſs, behold the ſame baptizeth*; and again, *cap.*4. 1. It is ſaid, *That Jeſus made and baptized more Diſciples than John*; yet *verſe* 2. We are told, *That Jeſus himſelf baptized not, but his Diſciples.* That which Officers and Servants do by Commiſſion and Authority of their Maſter, is accounted to be his Action; And ſo,

Firſt, God receiveth us hereby into his family, to be numbred among his people, of whom he will have a ſpecial care. It is the

ſeal

seal (as it were) of God upon us, his Mark and Character whereby he owns us for his sheep, and knows us from all other, so as to have a more particular inspection over us, than the rest of the world that make not this profession; and to endow us with certain peculiar favours, even before we are able to perform any part of our Duty unto him. It is the door whereby we enter into the Church, the Gate that lets us into Christs fold, and the first step to fellowship with God and with his people. Whence it was the Font you know used to be placed at the door or entrance of the Church, to signifie that by this we come into the Congregation of Christs Disciples; but yet that by Baptism we are brought but to the beginning of Religion, and must make a further progress to perfection, till we come to the holy place, and into a nearer communion with God. The Minister likewise used to take the Infants into his arms, to signifie, I suppose, Gods receiving and embracing of them with a loving affection. Yea, he used to kiss them, either to signifie that love of God to them, or that they were now of that community and body, whom the Apostle bid to *salute one another with a holy Kiss*. And all this is supposed in the word *Proselytes*, or Comers unto God, which clearly argues some

So S. *Chrysost* speaks to the newly Baptized, ἀκούετε οἱ σήμερον καὶ κατὰ τὴν νυκτὰ παύτην εἰς τὸν ἀνω Ιερουσαλὴμ πολιτογραφηθέντες. V. *August. l.* 2. *de Catec. rud. cap.* 1.

ſome relative Action of his, which is receiving and entertaining them graciouſly as thoſe he will have in his favour. But more particularly:

Secondly, Hereby God receives us into a ſtate of pardon and forgiveneſs. He aſſures us that *Adams* ſin ſhall not undo us, and that every ſin of our own ſhall not exclude us out of Heaven; but that we ſhall have the benefit of Repentance, and an allowance to retract our follies, yea, and Grace ſo to do, if we will make uſe of it. He admits us into that Covenant of Grace which accepts of Repentance inſtead of Innocence; and of Amendment inſtead of an unerring Obedience. This is one of the ſpecial favours of the Goſpel, (which by Baptiſm is conſigned unto us,) that former Iniquities ſhall not be remembred, and that every breach of our Covenant, if there be a real change wrought in us, ſhall not void it, and make it null, and ineffectual unto us. So in *Mark* 1.4. *John is* ſaid to *preach the Baptiſm of Repentance for Remiſſion of ſin.* And *Ananias* ſaith, (*Acts* 22.16.) *Ariſe and be baptized, and waſh away thy ſins.* And the Greek Church after Baptiſm, ſings thoſe words three times, *Bleſſed is he whoſe iniquity is forgiven.* As thoſe who came to the Baptiſm of *John*, did thereby receive a diſtingui-

Georg. Phelavius. Ib.

ſtinguiſhing mark and character that they ſhould not be deſtroyed in the ruine of the Nation, (inſomuch that he ſaith to the *Phariſees* that deſired Baptiſm, *Who hath warned you to flee from the wrath to come?*) So they that are baptized into Chriſt, do thereby receive a pledge, that no ſin which they ſtand guilty of, ſhall bring the anger of God upon their heads if they will keep his Covenant; but all ſhall be croſſed out which they are charged with, and be like words writ in the Water, that are obliterated and vaniſhed, no where more to be found. Mat. 3. 7.

Thirdly, We receive hereby the Promiſe of the Spirit, the Effuſion of which, is likened to the pouring out of Water; and ſo is in Baptiſm moſt aptly ſignified and repreſented. *I will pour* (ſaith the Prophet) *Waters on him that is thirſty, and floods upon the dry ground*, (*i.e.* upon the Gentiles who were as a wilderneſs.) *I will pour my Spirit on thy ſeed, and my bleſſing upon thy Off-ſpring, and they ſhall ſpring up as among the graſs*, &c. In which place, that there may be a prediction of Baptiſm, it is very probable; for thus much ſome of the *Jews* do acknowledge, that the Prophet ſpeaks of Gentiles that ſhould be Proſelytes, and called by the name of *Iſrael*; and we Chriſtians know that we are *Abrahams* ſeed, and John 3. 5. Iſa. 44. 3, 4, 5.

that this Promise hath a respect to the times of the Gospel. *Rasi* out of *R. Nathan* thus glosses upon the fifth *Verse* : There are four sorts of Converts here spoken of, one shall say, *I am the Lords*, these are they that are Proselytes of Justice, or the most perfect Converts ; *And another shall call himself by the name of Jacob*, these are the little ones of the ungodly ; *And another shall subscribe with his hand to the Lord*, these are the Penitents, or the men that repent, *and surname himself by the name of Israel*, these are the strangers, *i. e.* those that observed the Precepts of the Sons of *Noah* ; and particularly renounced Idolatry ; and therefore this part of the *Verse* is by another rendred השמים יראי they that fear God. Where observe, that he calls one sort of these Converts קטנים *the little ones*, who were not thought (it seems) to be unmeet to be made members of a Church, and were not judged by their Fathers admission to be received ; but were distinctly admitted by themselves by the decree (as they tell us) of the house of Judgement. And observe likewise, that all these Proselytes being said to spring as it were out of the Water, these words may be a Prophecy of Christian Baptism, to which a pro-

צדיקים גמורים

קטנים בני רשעים

כעלי תשובה

גרים

V. *Raimund. pug. fidei*, par. 2.c.14.

*So S. *Chrysostom* calls the new baptized persons ἄνθη πνευματικὰ, τὰ καλὰ τῆς ἐκκλησίας φυτὰ, &c. *Orat. prima & secunda de Resurrect.*

a promiſe of the Spirit is annexed ; which is very well ſignified by Water ; for as that cleanſes and purifies from filth, ſo the Spirit of God is the Sanctifier of Gods people, purging and cleanſing their hearts from all impurities. This being therefore the great work of the Spirit ſo well repreſented by Water, we muſt conclude , that when the Miniſter waſheth us in Gods name, God thereby promiſeth that he will be aſſiſtant to us by the Holy Ghoſt ; and that he will ſend upon us his Grace , Titus 3. 5. that we may be ſaved through the waſhing of Regeneration , and the renewing of the Holy Ghoſt. According to that of the Apoſtle, 1 *Cor.* 6. 11. the place before mentioned, *but you are waſhed, but ye are ſanctified, but you are juſtified in the name of the Lord Jeſus, and by the Spirit of God.* Whereas thoſe words [*In the name of the Lord Jeſus*] refers to being juſtified ; ſo thoſe words [*By the Spirit of God*] refers to their being waſhed and ſanctified. So in that place of *Ezekiel , chap.* 36. 25. After he hath ſaid, *That he would ſprinkle them with clean water*, it follows as an explication of it, *v.* 26, 27. *A new heart will I alſo give you, and a new Spirit will I put into you,* &c. *And I will put*

my Spirit within you, and cauſe you to walk in my Statutes. All which doth ſufficiently ſhew, that in this Waſhing with Water, the Lord engages to give the Spirit.

Συνετάφημεν γὰρ αὐτῷ ἐν τῷ Βαπτίσματι, ἵνα συνεγέρθημεν αὐτῷ διὰ τῆς Βαπτίσματος. Μία ἄυτη ἀνάστασις ἀπαλλαλὴ ἁμαρτημάτων. Δευτέρα δ' ἀνάστασις, ἡ τῶν σωμάτων. Chryſ. orat. de reſur.

Fourthly, We receive hereby a Promiſe of Reſurrection unto life: Though we by going into the Water profeſs that we are willing to take up the Croſs, and dye for Chriſts ſake; yet on Gods part, this action of going into, and coming out of the Water again, did ſignifie that he would bring ſuch perſons to live again. *That he would not leave their Soul in grave, nor ſuffer his holy one to ſee corruption.* And this according to S. *Chryſoſtom*, (a very judicious Interpreter, who was ſo full of the Spirit of St. *Paul*, that he dreamt ſometime that he appeared to him,) is the meaning of that difficult place, 1 Cor. 15. 29. *Elſe what ſhall they do that are baptized for the dead?* &c. *i. e.* for their dead bodies. * Why do they profeſs in Baptiſm, that they believe the Article of the Reſurrection of the dead, among the reſt of the Articles of the Chriſtian faith? Why are they baptized into the hope and expectation of it, of which (ſaith he) the Miniſter gives them a ſign or ſymbol, διὰ τῶν πραγμάτων αὐτῶν, by the things themſelves that he doth; putting them in, and taking them

* Τῶν νεκρῶν, τουτέστι τῶν σωμάτων.

them out of the Water, which is a ſign of their deſcending into the ſtate of the dead, and their aſcending up from thence. Now what good do they receive by Baptiſm, if they ſhall not riſe again, but remain alwayes in the grave? If any think it harſh to render thoſe words, *For their dead bodies*, by theſe, *For the reſurrection of their dead bodies*, (which in Baptiſm we profeſs to believe,) it is only for want of skill in the ſhort manner of ſpeaking, which the *Hebrews* uſe. And methinks they may otherwiſe be interpreted to the ſame ſenſe more plainly after this manner. *Why are they baptized for their dead bodies*, i. e. *For the benefit and profit of their dead bodies?* for ὑπὲρ denotes the end, which an Agent intends in an action, (as *Gal.* 1. 4. who gave himſelf ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν, for to take away our ſins) and there can be no end upon our dead bodies which we can have, but that they may live again; therefore for this end we are baptized, that they may riſe from the dead, which if they ſhould not, we ſhould loſe (ſaith the Apoſtle) the great benefit which in Baptiſm was conſigned, and to what purpoſe ſhould we uſe that Rite? It may be replyed, that I have already mentioned many other purpoſes which render it ſufficiently beneficial. But

περὶ, ſome have it, which is of the ſame force.

if it be considered how near sin and death are one to the other, we shall conclude, that so must remission of sin, and the resurrection from the dead go together; and that if the one be not believed, we may easily doubt of the other, or at the best, we shall make forgiveness lame and very imperfect while this great punishment of sin, *viz.* Death remains unremoved. And therefore *Athanasius* very judiciously makes these to comprehend one the other, in that advice he gives to *Marcellinus* about the use of the Psalms. Where he tells him among other things, that when he beheld persons baptized, and saw them delivered by that new birth, ἀπὸ τῆς φθαρτῆς γενέσεως, from their mortal nativity, and thereupon would admire the loving kindness of God to men, he might properly sing the two and thirtieth Psalm, *Blessed is he whose transgression is forgiven*, &c. Which both plainly declares his sense of the end of Baptism, which was to deliver men from death; and includes this blessing in that of remission of sin, one part of which, is the takeing off that punishment which entred by it. *Luther* indeed in his Version on the Bible, gives another interpretation of this place, but suitable to my present discourse, which is grounded, *Dilherrus* thinks, upon that

Epist. ad Marcellin.

practice

practice I mentioned of Baptizing in the places where the Martyrs were interred. The ſenſe whereof is this, (as one that underſtands the language interprets it to me) *what mean they to be baptized* [Uber den Todten,] *over the dead? To ſtrengthen* (ſaith *Luther* in his gloſs upon the words,) or *confirm the Reſurrection*; they uſed to baptize Chriſtians [*Uber den Todten grabern,*] over the graves of the dead, the *intention whereof was to ſhew that the ſame, the very ſelf-ſame perſon ſhould riſe again.* But I doubt we ſhall not find that cuſtom ſo antient as S. *Pauls* dayes, wherein there had been but few Martyrs; and therefore I wave it, thinking the other more clear and proper. If any one like it, then from both we may conclude, that the Waters of Baptiſm are like the Waters of Heaven, which falling upon the dry earth, and the dead roots of plants, makes them ſpring forth, and live again. It gives us aſſurance, that we ſhall not alwayes ſleep in our duſt, but ſhall ſpring up and flouriſh in a better ſoil, even the Garden of God, never to dye, or wither any more. And Circumciſion ſeems not to have been without this ſignification neither, for they uſed to caſt the fore skin cut off, into a veſſel full of duſt, to ſignifie it is like, that the

circumciſed perſon did renounce the Devil and his luſts, by whoſe impulſe *Adam* ſinned, and ſo dyed, and was turned again into duſt; and that he did caſt away all that evil concupiſcence, by which death came into the world, hoping that that being buried, he ſhould attain the Reſurrection of the body, and live again. To which purpoſe a very antient book (the *Zohar*) applyes a place in *Job*, which ſhews, though not the ſenſe of the Scripture, yet their ſenſe of Circumciſion, Job 19. 26. *In my fleſh I ſhall ſee God, i.e.* by Circumciſion (which was the Covenant of God in their fleſh,) come to immortal life. And a tradition they have to this purpoſe, *That when a man is ſigned with this holy mark*, he is made worthy of the viſion of God. And indeed this was done then ἐκ μέρους, as *Athanaſius* ſpeaks, *in part and as in a ſhadow*; but now we put off wholly *our* γηΐνῳ γένεσιν *earthly original*, being born again by the waſhing of regeneration. So that as the Lord ſaid to *Joſhua* when he circumciſed the *Iſraelites* at *Gilgal*, *I have taken away this day the reproach of* Ægypt *from off you*, we may much more ſay to every perſon that is baptized; *This day I have taken away the reproach of thy earthly Generation; and the reproach of*

V. *Joſeph. de Voyſt. de Leg. Div. cap. 7.*

De Sabbato & Circumciſ.

the

the corruption of death have I this day taken away from thee.

Fifthly, *Baptiſm* is not improperly called by Divines, *a ſeal of all theſe things, i.e.* a Rite whereby the Covenant between God and us is confirmed, whereby we aſſure God of our fidelity, and he aſſures us that as certainly as our bodies are waſhed with Water, ſo certainly will he give us of his grace; and if we perform our undertaking, continually aſſiſt us with the holy Spirit, pardon our ſins, deliver us from the power of the Devil, ſave our ſouls, and at laſt raiſe our bodies out of the grave, and make them ſpiritual and immortal, and unite both body and ſoul together in eternal Glory. That conditional Covenant of Grace and Mercy that was ſealed before indefinitely by Chriſts blood, is now ſealed by Baptiſm to this particular perſon which receives it. Therefore,

Sixthly, The ſum of all is, that hereby we are regenerated and born again. It is the Sacrament of the new birth, by which we are put into a new ſtate, and change all our relations; ſo that whereas before we were only the Children of *Adam*, we are now taken to be the Children of God; ſuch of whom he will have a fatherly care, and be indulgent and merciful unto. We have

have now a relation likewiſe to Chriſt as our Head, and to the Holy Ghoſt as the Giver of life and grace. Yea, herein he grants remiſſion of ſin, and we are ſanctified, and ſet apart to his uſes. We being hereby given to him, and he accepting of us, do become his poſſeſſion and proper goods, and cannot without being guilty of the foul-eſt Robbery, ſin againſt God. We are made hereby the Temples of the Holy Ghoſt, the place where he, and nothing elſe is to inhabit; and being by this conſecrated to him, he likewiſe then enters upon his poſſeſſion, and we are ſaid thereby to receive the Holy Ghoſt; ſo that if we run into ſin, we defile his houſe, and commit the greateſt profaneneſs and impiety, and may be ſaid very truly to do deſpite to the Spirit of God whereby we were ſanctified. *Socrates* in *Plato* well ſaith, that every man is by his birth ἐκ θεῶν κτημάτων τοῖς θεοῖς, *One of Gods freeholds*; and therefore concludes it as unlawful for a man to kill himſelf, as for a ſervant to run away from his Maſter, ſeeing he is not his own goods, nor can diſpoſe of his life according to his pleaſure. In this ſecond birth God is ſeized again of us, he owns us in a ſpecial manner for his Children, and we may not without committing a double murder, ſin againſt

[a] Phædon.

against him, and may be called twice dead if we do; because in Baptism are the beginnings of a new life, and the Spirit of life takes hold of us, and as far as is agreeable to our age and condition we are renewed by the Holy Ghost. For Baptism being a beginning of our performance of our duty, God doth likewise in it begin proportionably to make good his promise. We may call it therefore with S. *Cyprian*, *Genitalis unda, aqua salutaris, &c.* the Laver of Regeneration; seeing as the Apostle saith, 1 *Cor.* 12. 13. *By one Spirit we are all baptized into one body, &c.* whereby he intimates, that the Spirit of God doth accompany this Water, and therefore we must be in a sort made other Creatures. I see no cause to leave this antient language which may have a very good sense; and none I suppose will deny but that at least a *Relative change* is herein made, and so much Grace and Favour is conferred, that we stand upon better terms than meer nature did instate us in. *Justin Martyr* relating the manner how Christians were made, (that the Heathens might not be offended so much at their Religion,) speaks of this matter. When men are perswaded of the things that we teach, and promise to live accordingly, they fast, and pray, and

Apolog. 2. καὶ τρόπον ἀναγενήσεως, ὃν καὶ ἡμεῖς αὐτοὶ ἀναγενήθημεν. ἀναγενῶνται.

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and beg of God remiſſion of ſin, and then we bring them to the Water, *and ſo they are born again after the ſame manner that we were regenerated:* to this he applyes that place, John 3. 5. *Except a man be born again, &c.* All things ſeem to grow out of Water, and it was not unfitly made by one of the antient wiſe men, the firſt Principle of all, ſo that it may well ſignifie another birth, a new plantation in a better ſoil, which is watered by daily dews and ſhowres of Gods heavenly Grace; and in it we may be ſaid to have changed our Parents, and all our relations, ſo as after a manner to become new Creatures. If *Clemens Alexandrinus* his reading of that place, *Mat.* 3. 17. be right, one would think that Chriſt was by Baptiſm admitted to his office, and had a kind of a new birth in it, *Thou art my beloved Son, this day have I begotten thee, i.e.* now have I appointed thee to thy office, now of the Son of *Joſeph* as thou art eſteemed, I declare thee the Son of God, and make thee my Vicegerent. That which was perfectly done at the Reſurrection (to which thoſe words, *This day have I begotten thee*, are applied, *Acts* 13. 33.) was begun and done in a ſign at Baptiſm, when the Holy Ghoſt likewiſe deſcended upon him, and anointed him unto

Lib. 1. *pedag. cap.* 7.

unto his office. And ſo in after-times they uſed to anoint the baptized perſon with oyl, to repreſent, I ſuppoſe, that God took him to be his Son, and did beſtow upon him the Holy Spirit. But becauſe *Clemens* muſt be thought to have expreſſed rather the ſenſe, than the very words that were ſpoken, let us conſider only what ſucceeded our Saviours Baptiſm, and it will tell us thus much, that at that time it was that God firſt owned him openly for his Son, and it may well teach us that in Baptiſm God takes us to be his Children, we are received under his ſhadow; are, and ſhall be indued with this Holy Spirit, according as it follows in him; Chriſt was our ὑποτύπωσις, Exemplar or Pattern; and being *baptized, we are illuminated; and being illuminated, we are made ſons; and being made ſons, we are compleated; and being compleated, we are made immortal.* There is nothing wanting after we are baptized to the enjoying of the whole of this, but that we be faithful in Gods Covenant; and follow the conduct of Gods illuminating and holy Spirit, till we be made poſſeſſors of that Immortality, unto which in Baptiſm we have a Title given us. The antient Chriſtians ſpeak of high Illuminations, wherewithal God pleaſed then to grace Baptiſm;

Βαπτιζόμενοι φωτιζόμεθα, φωτιζόμενοι υἱοποιούμεθα· υἱοποιούμενοι τελειούμεθα, τελειούμενοι, ἀπαθανατιζόμεθα.

tiſm ; and I make no queſtion but they ſpeak as they felt, and that they talk not of a ſtrange change then wrought which never was ; but if any ſay, that thoſe great Communications of the Holy Ghoſt were proper to that time when Chriſt did moſt notably atteſt to the Truth of his own Inſtitutions for the conviction of Unbelievers, I think ſo alſo : for young plantations needed larger effuſions of the heavenly dews to Water and cheriſh them. But yet we may conceive that there are ſtill ſome operations of that Spirit in mens hearts at Baptiſm, though ſecret and inſenſible unto us ; and I profeſs my ſelf one of thoſe that labour to believe very highly of Chriſts preſence with all his own ordinances ; though if any cannot ſavour this, I will not contend, nor fight in the dark, but deſire the other things may be entertained which are certain, and then there will be ſufficient ground to think that it is not indifferent, whether we be baptized or no ; and that it is not a naked ceremony that neither doth good nor harm, as ſome men ſeem to ſpeak againſt the conſtant ſenſe of the Church and people of God.

And thus much may ſuffice concerning my thoughts of the firſt particular, wherein you

you have had a ſhort account of the intent, uſe and benefit of Baptiſm. It remains that I ſpeak a few words of the other two particulars in the text, and ſhew in the ſecond place,

II.

Who are the perſons to be baptized?

The next will not let us doubt, but all thoſe who are willing to embrace Jeſus as the Chriſt, and the Son of the living God, and to give themſelves up to his inſtruction and teaching, are thus to be initiated and entred into his Religion. Only it is ſcrupled, whether thoſe that cannot expreſs ſuch a willingneſs, nor make any ſigns of it, are ſo to be admitted; and therefore all Infants are by ſome excluded from theſe Waters, as ſubjects uncapable, either to make any ſuch profeſſion and engagement, or receive from God any ſuch benefit.

This point hath been ſo ſifted, even to the very bran, that I cannot think mine eyes ſo acute as to diſcern any little Argument to lye ſtill neglected that I ſhould be able to bolt out. The cuſtom of the Church hath been pleaded, which is accounted the beſt Interpreter of a doubtful law;

And

And the Scriptures have been ſearched in theſe late times (more I think than ever,) by many learned Authors in every ones hands, and to ſuch excellent purpoſe, that if I were able to plead the Infants title ſtrongly, my defence might be ſpared.

I will therefore briefly diſmiſs this head with theſe four conſiderations.

Firſt, That if there were any Infants in this perſons family, it is certain they were baptized, *for he was baptized, he, and all his.* It is doubtful indeed, whether there were any or no; yet it is conſiderable (eſpecially in conjunction with other Arguments) that neither here, nor any where elſe in the whole Scripture are they excepted, (and it is ſcarce to be thought that all of the families baptized were without Infants) nor is there one word that tends to the excluding of them from Baptiſm. But,

Secondly, I conſider that Infants are capable to be engaged and profeſſed, and likewiſe to be received into the Grace and favour of God.

Baptiſm may be looked on either as a ſign of what we are to be in our future courſe, and what God hath done, and will do for us; and ſo all muſt grant that Infants are as capable as others to receive it; or ſecondly, As a ſeal of the truth of God,

of God, under which notion we ordinarily conceive it, and then they are as capable likewiſe as grown men to have any thing conveyed and ſealed unto them, upon ſuch conditions afterwards to be performed; or thirdly, As an Obligation whereby we are tyed to perform thoſe conditions; and fourthly, As a priviledge whereby we are actually inſtated into ſome Favours and Enjoyments; and if any affirm, that in theſe two regards they are uncapable, let them remember that Children may be bound by deeds drawn up and ſealed between two perſons, before they underſtand any thing at all; and that a Child may be crowned in the Cradle, and it will ſtand good to all purpoſes. A Parent may contract with God on his childs behalf, no otherwiſe than a Guardian doth in the behalf of a minor, or one under age, which he cannot afterward retract when he is out of his Pupillage without injuſtice, and being lyable to the Law, if the contract be judged to be to his behoof and benefit. As in the Interpretation of Law, that is an Act of the Pupil, or Child, which is done in its name, and for its good by his Tutor or Guardian; ſo may God be pleaſed graciouſly and favourably to accept

of this Act of the Parent, laying such an Obligation upon the child, and interpret it for the childs own Act and Deed, so conferring his graces upon it, and expecting performance of Faith and Obedience, and looking upon it as so engaged, that it shall be properly said to break a Vow and Covenant, if it sin against him. And this will still be clearer, from a third consideration.

Thirdly, That children are in the power of the Parent, and they have a *Jus* or Right unto them, so as they have to any other things that are their proper goods. They may therefore make an offering of them to God, and dedicate them to his uses, as well as Land or Money; and there is no question but God will as well accept of them, as of any thing else that they consecrate to him, and take them to his portion, so that it shall be a sacrilegious Act for these Infants hereafter to alienate themselves from him, and convert themselves to the uses and service of any other.

This the Denyers of Infant-Baptism cannot deny, that it is very fit Parents should by solemn Prayers and profession devote and consecrate their children to God, and make an open oblation of them before all,

all, to his ſervice, only they would not have it done by waſhing with water; which is as much as to grant, that they would have the thing done, but not the Ceremony or Rite uſed, and that they are capable of the thing ſignified, but not of the ſign, of the greater matter, but not of the leſs; and as it ſeems to me, they make a Controverſie where there need be none; for if they are to be devoted to God, Baptiſm being the way wherein we devote our ſelves to him, and being ſo ſignificant of our Duty, it is the fitteſt way wherein to devote our Children to his uſe.

Fourthly, Chriſt may well be conceived to include them, when he bids his Diſciples, *Go and baptize all Nations in the name of the Father, &c.* for that was no more than a Commiſſion to go and make Proſelytes, and engage them by Baptiſm in Chriſts Religion. Now I intimated before, that there were young ſtrangers admitted by the *Jews*, *i. e.* Infants or *little Children* were made Proſelytes to their way of Worſhip, and it is plain that all were baptized into *Moſes in the Sea, and in the Cloud*; both old and young, the Infants as well as the grown Men paſſed through the water, and were all covered with the Matth. 28.

cloud, and likewiſe *Favores ſunt ampliandi*, where none are excepted, favours and benefits are to be enlarged unto all; and to ſpare further labour of a long diſcourſe, let me only remember you how *Moſes* did take the Children into Covenant with God, as well as the reſt, Deut. 29. 10, 11, 12. *You ſtand this day all of you before the Lord your God, your Captains of your Tribes, your Elders, and your Officers, with all the men of* Iſrael, *your little Ones, your Wives*, &c. *that thou ſhouldſt enter into Covenant with the Lord thy God, and into his Oath which the Lord thy God maketh with thee this day.* Why ſhould we not then think that the Mediator of the new Covenant did include theſe little Ones, as well as others in that univerſal expreſſion, and that he would have them enter into Covenant with God? If any ask why our Saviour did not then expreſly mention them? the Anſwer will be eaſie, That there was no need for him to expreſs every particular ſubject of Baptiſm, ſeeing it was ſo well known before by the common practice of the *Jews*, and by the former Covenant; and therefore his chief intent in thoſe words was to tell them in what manner and form they ſhould now baptize,

baptize, viz. *in the name of the Father, Son and Holy Ghoſt*, which had not been yet uſed, but now was to be every where practiſed. I have no mind to add more, but beſeech the Lord, that all thoſe who diſpute againſt Infant-baptiſm, may behave themſelves like men baptized, and remember, that humility, modeſty and peaceableneſs of ſpirit are great Doctrines in the Chriſtian School; and that if ſo many good and learned men have erred (as they think) then ſo may they.

A few words concerning the third general Head of our diſcourſe, may perhaps lend a little further light to this buſineſs, and manifeſt, that there is not ſo much required as ſome imagine, to qualifie and capacitate a perſon for Baptiſm. For,

III.

It is ſaid here, that παραχρῆμα *ſtraightway, immediately*, without any further proof, he was baptized. If you look back, you ſhall find that *Paul* and *Silas* being cloſe Priſoners at *Philippi*, there was about midnight a great Earth-quake, that made both the Priſon and the Jaylor alſo ſhake, and opened both the doors of the Priſon,

and of the heart of the Keeper; for this ſtrange trembling of the earth, it is very likely cauſed him to apprehend that theſe were divine perſons, for whom ſuch a wonder was wrought, and ſo to come trembling before them, and enquire what
Ver.29,31 he muſt *do to be ſaved?* They told him, that he muſt *believe on the Lord Jeſus,*
Ver.31,32 and accordingly *ſpake to him the word of the Lord, i. e.* proved to him that Jeſus was the Son of God, and taught men the true Religion, and way to life. The very ſame hour he took them, and waſhed their ſtripes, and then was waſhed himſelf in the name of Chriſt.

By this it will appear, that though a Profeſſion of Faith be required, yet not a diſtinct belief of every thing in Chriſts Religion, for that could not in the ſpace of an hour be comprehended; He therefore having a general knowledge that Jeſus was the Son of God, and a Teacher ſent from Heaven to do men great good, and profeſſing a readineſs to be taught by him, was received by Baptiſm into Chriſts School to learn of him. That ſuch a knowledge, together with a repentance of their fore-paſt evil life, did ſufficiently qualifie for Baptiſm; you may ſee by con-

conſulting theſe places, *Acts* 2. All the Sermon of the Apoſtle, tends to no other purpoſe, but to prove that Jeſus whom they crucified, was the promiſed ſeed, which he demonſtrates from his reſurrection, and the effects of it, that abundantly declared he was *made Lord and Chriſt*. *Verſe* 36. When this was cleared to them, their hearts were pricked, to think what they had done; and he exhorts them to repent of it, and receive Baptiſm, which three thouſand of them immediately did, as you read *Verſe* 41. *And continued ſtedfaſtly in the Apoſtles Doctrine, Verſe* 42. *i. e.* learning of that Religion, to which they ſaw ſo much reaſon to addict themſelves. So *Acts* 8. 35. We find that *Philip* preached Jeſus to the *Eunuch*, and required only this profeſſion of him, Verſe 37. *That he believe with all his heart, that Jeſus is the Son of God, and then he went down into the water with him, and baptized him.* And again, *chap.* 18. 5. *Paul* was preſſed in ſpirit, and teſtified to the *Jews*, that Jeſus was Chriſt; and then Verſe 8. *Criſpus believed on the Lord, with his whole houſe, and many of the* Corinthians *hearing, believed, and were baptized.* So

in all other places, you will find there was so little space between their preaching and baptizing, that they could not well be taught more than this, that he was the Messiah, or Christ, that was expected, and that all must be obedient to him. So that this washing did admit them, and engage them to be his Disciples, to be taught, and instructed by him, and to learn the way of God perfectly, which they could not but believe he would acquaint them withal, being a messenger sent by God unto them. And this is most plainly intimated in the words of that commission Christ delivered unto them, *Matth.* 28. 19, 20. *Go and teach*, or Disciple *all Nations*, *&c.* Where there are two teachings, the one before, the other after Baptism; the first can be no more than a perswasion of them to become the Disciples of Christ, and put themselves into his School, because he was the Son of God; and then after they were baptized, follows a more accurate and full instruction of them in all the parts of their Duty, which is meant by those words, Διδάσκοντες αὐτοὺς, *&c. Teaching them to observe all things whatsoever I have commanded you.* Where the word for teaching is different from

from that in the former verſe, (μαθητεύσατε) and ſignifies a larger knowledge of Chriſts Doctrine which they had engaged themſelves to obſerve, being aſſured the Son of God could teach them nothing but the Truth.

And this I take to be the reaſon why ſo many fell off again from this profeſſion, when the diſpleaſing Doctrines of Chriſt came to be practiſed. They had not conſidered what it would coſt them to be Chriſtians, but only as I ſaid, were in general and in ſome meaſure convinced, that he was Gods Son, and that they muſt be his Diſciples; and ſo they liked no longer to be his followers, when their carnal Intereſts came to be touched, and when they ſaw that he was ſuch a Maſter as would not let them have their own will, nor enjoy this preſent world, nor (in one word) ſerve two Maſters, God and their Mammon too. Though they did in groſs (as I ſaid) profeſs to forſake their ſins, and lead a holy life; yet when they came to be informed in the particulars of ſelf-denyal, and ſuch hard leſſons, they returned rather with the Dog to the vomit, and the waſhed Sow to the wallowing in the mire. 2 Pet. 2. 22.

That

That I may put an end to this Diſcourſe, let me ſhew you a little how it will be uſeful to you, and have an Influence upon practice; and if you be believing and obedient, I ſhall be confident I have not made you miſpend an hour in peruſing what I have repreſented.

Uſe I.

TAke notice of the great Wiſdom of our Lord, that though he have left us an outward Ceremony ſtill in his Church, yet it is ſuch an one, that ſignifies not one thing, but the whole Religion; and not only ſignifies, but engages us unto our duty. You have ſeen that Baptiſm expreſſeth the whole Covenant of Grace between God and us, and whereas the *Jews* had ſeveral Rites and uſages, to ſet forth and repreſent ſeveral duties, Chriſt hath left us only this, (together with the Bread and Wine in the other Sacrament) which are ſuch as are eaſie to be had, and to be practiſed; and

and are ſimple, plain, and eaſie to be underſtood, and do alſo ſhew us our whole Duty, and likewiſe lay Engagements upon us to perform it; ſo that we cannot uſe either of them, but thereby we are bound to be wholly Gods, and intirely devoted to his ſervice. And therefore,

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Uſe II.

SEcondly, Let me ſtrongly plead with you in the behalf of God, to take heed to your ſelves, and your wayes, according to his Word. You are all baptized into Chriſt, and thereby you have put on Chriſt, you have ſolemnly engaged your ſelves to live righteouſly, ſoberly, and godlily in this preſent evil world; and as the Apoſtle ſaith of Circumciſion, ſo I ſay to you, *I teſtifie to every man that is baptized, that he is a Debtor to obſerve the whole Goſpel.* What then have you to do with the Devil, whom you have renounced? Why are you ſo in love with the world, which you have forſaken, and from which you Gal. 5. 3.

you are divorced? Why are you ſo tender of the intereſts of the fleſh, which you promiſed to mortifie and crucifie together with Chriſt? What is the reaſon that you renounce Chriſt in your lives, as if you were aſhamed of his profeſſion?

Is Baptiſm but a cold Ceremony? or do you think the waſhing of the fleſh will ſave you? Not only the Apoſtle confutes you, 1 *Pet.* 3. 21. but you ſhall hear your ſelves put to ſilence out of the mouth of a very *Jew*, *He that believeth not as he ought* (ſaith the Author of the Book, *Nitzachon*,) *his Circumciſion doth not make him a* Jew; *but he that doth believe aright, is a* Jew, *though he be not circumciſed.* One would not expect ſuch language from them that glory in Circumciſion; but God hereby ſhames ſuch outward Profeſſors that glory in Baptiſm, as they did in Circumciſion, though they be not the followers of faithful *Abraham.* As long as their ears, and tongue, and heart were uncircumciſed, (for of all thoſe we read) their foreſkin remained; and as long as our thoughts, and words, and wayes, are impure, we are in effect unbaptized.

V. *Joſeph. de Voyſin. de leg. Div. cap.* 44.

Exod. 6. 12. Jer. 6. 10. Jer. 9. 26.

If then outward Baptiſm will not ſave, why do you not cleanſe your ſelves from all

all filthineſs both of fleſh and ſpirit, and perfect holineſs in the fear of God? Do you not at all value the Promiſes of God? Is it no favour to be his Children, to have forgiveneſs of ſins, and an inheritance among thoſe that are ſanctified through faith? Or is there any other way wherein theſe can be attained? Can you find a ſhorter cut to Heaven by ſome other paſſage? Aſſure your ſelves, that there is no other Covenant whereby to partake of theſe promiſes, but that Covenant which is conſigned by Baptiſm, whereby we ſtand engaged to the performance of ſuch Duties as our Saviour doth require. We ſhall miſerably flatter and abuſe our ſelves, if we imagine to come to Heaven any other way than through the Covenant of Baptiſm; wherein we promiſe to forſake all the enemies of God, and to adhere and cleave to him faithfully and loyally againſt all the perſwaſions and temptations of the Devil, World and Fleſh; and therefore unleſs we can ſhew a new Goſpel, and be baptized over again by the appointment of God, and obtain ſome eaſier, and more pleaſing conditions, let us arm our ſelves againſt, and bid defiance unto them, and reſolve that no luſt ſhall eſcape

with

with its life. What? art thou a Chriſtian, and as fond of the pleaſures of the world as a *Pagan?* as loth to diſpleaſe the fleſh, as if thou hadſt been initiated in the impure Myſteries of the Heathen? as covetous, as if thou wert an Idolater, and didſt worſhip a god of Gold? as ſenſual, beaſtly, deviliſh in thy affections, paſſions and converſation, as if thou wert ſome black *African*, and hadſt never been *enlightned?* Oh! Do not live as if thou hadſt been baptized in the Devils name, and hadſt ſworn to be his bondman, and entered a Proteſtation againſt God and Chriſt, and all communion with Heaven. O live not I beſeech you, as if it were your Religion for to ſin; as if you had been baptized in a ditch, and waſhed with puddle-water, and had profeſſed to be as dirtily and baſely employed, as ever you were able. Did your Baptiſm ſignifie that you ſhould be drowned in drink? that you ſhould be buried vilely and covetouſly in the earth? that you ſhould riſe and lift up your head againſt Heaven? that you ſhould fill the air with oaths and blaſphemies, and noiſom ſpeeches? and that you ſhould defie God, and all above? No, the Devil himſelf durſt not urge a Witch to make ſuch a Covenant with him; and

therefore

therefore his Art and Subtilty is to make men live after this prophane ſort, though they make not ſuch a profeſſion; and he labours to baptize and drench their ſouls in this belief, that the Covenant of Grace ſignifies all on Gods part, and nothing at all on theirs. They are even ſwallowed up in theſe conceits, that they ſhall enjoy pardon, grace and ſalvation, and be priviledged from wrath to come; and in the mean time, take care only to do as they pleaſe, to live ὑγρὸν βίον (as the Heathens phraſe is, *a moiſt, ſoft and delicate life*, and to ſwim to Heaven in rivers of pleaſure, and carnal delights. What ſwarms and herds of followers ſhould a man have, that went about, and preached ſuch a Baptiſm for the commiſſion of ſins? but there is no need any one ſhould do the Devil that ſervice; for the Baptiſm of Chriſt is made one of his myſteries, and all our preaching cannot root out this belief, that Chriſt will be the Author of eternal ſalvation to them that do not obey him. But 'tis as clear as the Light, that a Covenant is between two perſons, and both are engaged to ſome performances; and that God is no otherwiſe bound in this baptiſmal Covenant, than we are bound alſo; and that he

gives

gives pardon upon no other conditions but theſe, that we forſake the Devil, the World, and all the luſts of the fleſh. If we therefore renounce this part, then we diſcharge him of all that he hath promiſed. And the truth is, it is very ridiculous to imagine, that God ſhould waſh us there clean, that ever after we might be as foul as we pleaſe. As if a *Muſcovian* Chriſtian who ſpits upon the ground with indignation, when he renounces the Devil in Baptiſm, ſhould preſently fall down and lick it up again. Or, as if one ſhould put on a Garment of light, be clad with a white robe, that he might ſweep Chimneys, and rake in Kennels, or lead Dung-Carts about the ſtreets. If we be the Children of the Light, then we muſt have no fellowſhip with the unfruitful works of darkneſs, nor bemire our ſelves in the filth and dirt of the world. If we be Chriſts Diſciples, we muſt not only make a face, and ſpit when we hear the Devil named, but we muſt abhor his works, and defie all his filthy luſts, and have our very ſtomach riſe at all that comes from Hell. And ſo men would, were they not jugled into a belief that they defie the Devil, while he embraces them in his arms. I remember a ſtory in the life

of

of a *Romiſh Religious*, how that ſhe ſhould ſee one day in a viſion, the ſoul of a ſinner dragged to Hell, and beyond the mercy of Purgatory, *for not having in account the ſpiritual treaſures of the Church, but deſpiſing both indulgences, and all other graces which ſhe grants her Children.* So doth the Devil labour to nurſe in mens hearts a perſwaſion that outward things can ſave them, and that he can do them no harm, if they be baptized, keep the Church, ſay their Prayers, and receive the Miniſters bleſſing, which is all they think that Baptiſm engages them unto; and they make the ſame uſe of Chriſt, that others do of the Pope, thinking to buy a pardon (if they have not one already) by the profeſſion of ſuch a holineſs, as the Devil, if he were incarnate, need not be afraid of, but might ſwear he would maintain. O, what pity is it, that Chriſt ſhould be thus abuſed, and his Inſtitutions perverted, and ſouls undone, when it is ſo plain, what he would have us to do that we may be ſaved!

Sur Maria Maddalena de Pazzi.

But will not ſome little ſprinklings of holineſs ſerve the turn, may ſome ſay? May we not allow ſome place for ſelf-pleaſing, and gratifie our own deſires ſometimes,

ſeeing we wallow not alwayes in filthineſs? No; Baptiſm, though only upon the face, ſignifies the Waſhing of the whole man from ſpiritual pollutions; and though only once adminiſtred, puts us into a ſtate of purity, which muſt not willingly admit of any defilement. And let thoſe men know that have their good moods, their cold fits of Repentance, and their hot fits of zeal; that uſe Religion as the *Papiſts* do holy Water, when they are entring into the Church, and going to perform ſome devotion; that Chriſt owns no ſuch Diſciples. They were not baptized in luke-warm Water, but were engaged in a ſtate of mortification; and entred into Chriſts death, and he expects a conſtant performance of obedience. There were a people in *Illiricum*, that were waſhed but three times in all their lives, At their birth, at their marriage, and at their death. And they may be a picture of moſt Chriſtians amongſt us, who in their Infancy are waſhed in Chriſts name; and then perhaps againſt ſome ſolemn time, when the Sacrament of the Lords Supper is near, they begin to put away their ſins, and perhaps baptize themſelves in tears, and deck up themſelves, as though

Ælian. l. 4. var. hiſt. c. 1.

though they would meet the Bridegroom, and be married unto him; and of this you ſhall hear no more, (unleſs at ſuch a time as that) till death tell them that he can ſtay no longer, and ſome ſickneſs arreſts them; then they begin to ſlubber and cry, to ſigh and groan, as if by tears they could waſh away their guilt, and by a few ſighs and good wiſhes, blow away the black clouds of wrath that hang over their heads. They make Religion to be a few ſtrong pangs of devotion at certain times of their life, and Chriſt to be pleaſed with any thing, glad of any company, and Heaven to be an empty void place that wants Inhabitants; much like to the new-found world, whither we ſend the moſt raſcal people. But Chriſt will ſhortly appear to all the world, to confute all ſuch men, and he will drench them in ſeas of fire, the floods of his wrath ſhall overwhelm them, and they ſhall never riſe again.

But is there ſuch great danger then, may ſome ſay? Will not God be ſomething more favourable to us than other men, and will not the Waters of *Baptiſm* a little quench and cool the flames?

Cool them? No, they will be like Water upon Lime, which will make it burn

the hotter. Even this will be pleaded againſt you, that you were baptized. If a Souldier ſworn to *Cæſar* ſhould forſake his Camp, and flye to the *Turks*, would he not be puniſhed more than a ſtranger when he was taken, and ſuffer as a falſe and treacherous fellow, as a Run-agate, and a perjured perſon? Who would admit of ſuch a plea from his mouth, I am no forſworn Wretch, I never denyed *Cæſar*, nor renounced my Allegiance to him; no man ever heard me ſpeak a word againſt him? Might it not eaſily be returned to him, but thou didſt deny him in thy Actions, thou haſt more than forſworn him, for thou haſt fought againſt him; yea, thou haſt joyned with a Tyrant, with the greateſt enemy the Emperor hath, and the ſworn foe of all Chriſtians; if ſuch a Fellow ſhould live, who ſhould dye? What is the Ax and the Gibbet made for, if not for ſuch trayterous Villains? The Gallows would think much, if thou ſhouldſt be reprieved. Thou readeſt thy own caſe, O Chriſtian, if thou liveſt in ſin, and ſideſt with the Devil, and takeſt thy ſhare with the world, whom thou haſt renounced in word, but not in deed. What though thou doſt not call the Lord Chriſt a *Deceiver?*

What

What though thou doſt not revile the holy name whereby we are called? thou doſt a great deal worſe, thou bendeſt all thy forces thou haſt againſt him, as if he were a thief and a robber; thou laboureſt to deſtroy his Kingdom, thou trampleſt under foot the blood of the Covenant, and makeſt Chriſt unto thee of none effect. Which is the worſt enemy, he that ſpeaks thee fair, and with a kiſs ſtabs thee to the heart; or he that bids thee ſtand upon thy guard, and declares himſelf reſolv'd againſt thy life? I will aſſure you, *Turks* are not ſuch enemies to Chriſt, as thoſe that pretend to him, and yet do him all the deſpight they can in their lives. Better had it been for them that ſome band of Souldiers had raviſhed them from their Mothers breaſts, and liſted them under *Mahomet*'s banners; better had it been for them to have been *Janizaries*, than to own and acknowledge the Chriſtian profeſſion, and live ſo profanely without God in the world.

Heathens may ſin at a cheaper rate than we, becauſe they never made any ſuch Promiſe unto God. They may do evil with a better front, and more confident countenance, that never received any ſuch mark in their fore-head. But a Chriſtian face

which is beſprinkled with clean Water in the Name of Chriſt, ſhould bluſh (methinks) at any impurity; and the mark of Chriſt that is upon him, ſhould make him more modeſt than to ſin. But if he will beſmear himſelf again, and have the impudence to out-face Chriſt, he ſhall pay dearly for it. For he breaks his Vow to God, and thereby comes under the curſe which is annexed to the Covenant, as well as the Promiſe. And all theſe terrible threatnings of Chriſt which in Baptiſm he promiſed to believe, as well as any other Word of God, ſhall all fall upon his head, and he ſhall be caſt into a lake indeed, but it is a lake burn-
Rev. 21. 8. ing with fire and brimſtone. Better had it been for ſuch an one, if he had been drowned in the font, or entred into the gates of death, when he entred into the gates of the Church, it had been better for him, if he had been branded with a hot Iron in his fore-head, or ſcalding Oyl had been poured upon his face, when it was waſhed with water in the name of Chriſt. The flames of Hell ſhall eternally burn and conſume, without any conſumption, that filthy ſoul, whoſe dirt the Waters of baptiſm, and the fires of the Holy Ghoſt could not fetch

fetch out, and ſcour away. And if any complain of their weakneſs,

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Uſe III.

THirdly, Here is matter of comfort to us. We are in a Covenant of Grace; there is a Redemption for us if we have a mind to be delivered; we have aſſurance of the aſſiſtance of the Holy Ghoſt, and if we be ſincerely watchful and diligent, he will not, becauſe of our failings, take away his Holy Spirit from us. Through the Spirit of Chriſt we ſhall be able to do valiantly, nothing ſhall be too hard to overcome, but we ſhall tread all our enemies under our feet.

Let us march out therefore as the Souldiers of Chriſt, carrying his Croſs in our Banners; let us profeſs, and declare that we are crucified to the World, that we are buried with Chriſt in Baptiſm, and reckon our ſelves to be dead indeed unto ſin, *But alive unto God, through Jeſus Chriſt our Lord. Let not ſin therefore* Rom. 6.

reign in your mortal bodies, that you ſhould obey it in the luſts thereof; neither yield ye your Members as Inſtruments of unrighteouſneſs unto ſin, but yield your ſelves unto God, as thoſe that are alive from the dead, and your Members as Inſtruments of Righteouſneſs unto God. For ſin ſhall not have dominion over you, for you are not under the Law, but under Grace. It is a ſhame now to be overcome, when you ſerve under ſuch a Captain, and have Heaven on your ſide, and have received the promiſe of the Holy Ghoſt. Is there no power in the Spirit of God? or is not God as good as his Word? Will not he give us what he hath promiſed, to make us to vanquiſh all his enemies? O do not ſpeak ſuch evil things of God by doing any evil. Do not diſgrace your profeſſion, nor bring a diſhonour upon the Lord, by letting every temptation uſe you at its pleaſure. Do not ſuffer every luſt to foil and worſt you, as if you were Turks and Infidels, and had none of the mark or badge of God upon you, and as if your Baptiſm was of no more avail to you, than the Waſhing of your hands. But firſt reſolve that all theſe luſts of the fleſh muſt be overcome; and then conclude that they

may,

may. Perſwade your ſelves that God is with you, and that he hath appointed no ineffectual Rites, no bare ſhadows, no beggarly Ceremonies, and cold Formalities in the Religion of Chriſt; but that if you uſe your Diligence, and pray continually, you ſhall find the Holy Ghoſt to accompany you, and that you are born again, not of Water only, but of the Spirit, and ſhall finally inherit Eternal Life.

Uſe IV.

THat you may receive greater ſupplies of the Spirit promiſed, and be more engaged to your duty, labour fully to underſtand your Vow and Covenant, and then come and openly own it, profeſſing you will be faithful to it, that ſo you may be admitted to nearer familiarity with God. Let me prevail with all young perſons who are yet in the gate of the Church, and have proceeded no further than to be baptized in their Infancy, and perhaps to be Catechized in the principles of Religion,

to ſpend a few thoughts upon this which I propound. For though outward Baptiſm, which is the viſible ſign and ſeal of the Covenant, is not to be renewed;
1 Pet. 3. 21 yet the Anſwer of a good conſcience, wherein the inward Baptiſm doth conſiſt, may, and ought to be reiterated by a perſonal reſumption and ratification of that Vow which was made for us in our Infant years. And no man is to be reputed a compleat member of the Church, until he do own his Engagements, and openly profeſs that he will ſtand to the conditions of the Covenant, and be a Diſciple of Chriſt. If Baptiſm did at firſt admit us into the enjoyment of many priviledges, ſurely we ſhall receive more of the bleſſings of it, when we do ſeriouſly reflect upon it, and engage our hearts by our own free conſent to God; becauſe then we begin more ſolemnly to perform the conditions that God requireth of us. When I firſt entred upon a charge of ſouls, I could think of no courſe ſo antiently atteſted unto, ſo reaſonable in it ſelf, and ſo likely to be effectual for mens good, ſo free likewiſe from the juſt exceptions of any party, as to propoſe this to my people,

people; that all thoſe who had not yet been communicated, ſhould freely and heartily profeſs to be ſincere and conſtant in their baptiſmal Covenant, and declare themſelves enemies to the Devil, the World, and the fleſh. And I will take occaſion here to profeſs, that I am heartily glad that Mr. *Hanmer* hath propoſed this; and Mr. *Baxter* ſo earneſtly preſſed it upon the whole Nation; after whoſe pious and learned endeavours, let me contribute my little Mite to the urging thoſe, into whoſe hands this ſmall Treatiſe ſhall come, that they would not refuſe it.

This Chriſtian Duty hath long paſſed under the name of *Confirmation*; which is a word full, and ſignificant of the thing that I would expreſs, and conſiſts of two parts. Firſt, That a perſon do undertake in his own name every part of the Vow made by others for him in Baptiſm, and ſo perſonally conſent unto Chriſt to be wholly his, according to that agreement. And ſo it is an act of *Confirmation* on our part, becauſe we do hereby further ratifie and eſtabliſh that contract which is between God and us, and by confeſſing of it to be valid and good, bind our ſelves faſter ſtill to him, whoſe we were before.

The

The ſecond part of it is, A receiving of Gods Bleſſing and Grace by the hands, and holy prayers of him that miniſters, to ſtrengthen us to perform our Engagement, and make good our word and faith which we have plighted unto God; which many have taken to be the meaning of that place, * *Heb.* 6. 4. Where after Baptiſm, follows, laying on of hands, which the *Jews* uſed in their Bleſſings.

* Beſides ſundry of the Antients, *Calvin*, *Beza*, *Piſcator*, *Hunnius*, *Illyricus*, *Poſſanus*, *Grynæus*, do ſo *expound* it. See alſo *Hyperius* and *Bulling. in loc.* who wiſh for the reſtoring of it in thoſe Churches from which it had been baniſhed.

And ſo it is an *Act of Confirmation* of the perſon on the part of God, who confers a new Grace to ſtrengthen, and confirm in him theſe holy Principles, and that good reſolution, of which he hath made a faithful profeſſion, and to enable him to keep and perſiſt in it. As in Baptiſm, the Holy Ghoſt was conveyed as a Sanctifier, ſo herein as a Comforter and Strengthner, now that the perſon is entring upon a great conteſt and conflict with himſelf, the World, and Principalities, and Powers, and Spiritual wickedneſſes in high places. The neceſſity of this is not

not now in this age of the world, as a new thing to be learned; there never could be a well constituted Church without it, nor can we tell that men are not Heathens, and have not revoked their word, unless they will tell us they understand what they then did, and will not stir from it. But if it be visible, souls are not like in any great numbers to be saved without some such course, (so many attending upon Sermons many years that understand little or nothing) it will not be disputed by sober men, whether it be necessary or no; and for proof of this, I refer to the better works of others, thinking it sufficient for me to perswade, what abler men do prove. Let me only produce the testimony of a very great and learned person lately in this Church (and add it to the words of the Reverend and Learned D. *Hammond*, which you find in the end of Mr. *Baxters* Book) *For all such as have been baptized in their Infancy, the personal Resumption and Ratification of that Vow which their Fathers and Mothers in God did make for them at the sacred Laver, is to be exacted of them* Ore tenus, *in some publick Congregation, before they can lawfully be admitted to be publick Communicants of Christs Body*

Dr. *Jackson l.* 10. upon the Creed, *cap.* 50. To which add the words of another more antient annexed at the end of this Treatise, and because of its length, not here inserted.

Body and Blood. And though he can find no default in the Doctrine, or Laws of our Church, yet (he ſaith) he dare not avouch ſo much for juſtifying the men, to whom the execution of thoſe Laws is commended, whether they be of lower, of higher, or of the higheſt rank. It having been ſcarce in his obſervation, that any preſentments were made in viſitation *of the Parents*, for not bringing perſons to; *or of Miniſters*, for not preparing them for confirmation; much leſs againſt *Dioceſans* themſelves for not executing their Office in this *great ſervice* of the Church. And he concludes in theſe remarkable words, *Whether the Solemn Baptizing of all Infants, which are the Children of preſumed Chriſtian Parents throughout this Kingdom, without ſolemn Aſtipulation, that they ſhall at years of Diſcretion perſonally ratifie their Vow in Baptiſm in publick, in ſuch manner as the Church requires, be not rather more lawful, or tolerable, than expedient, I leave with all ſubmiſſion to the conſideration of higher Powers.* And he bleſſes God that he was in a convenient age, in a happy time and place, preſented to ratifie his Vow made for him by his Sureties, *&c.* which ſure he would not have done, if he had not found it very

very beneficial unto his ſpiritual good and welfare.

The ſame Author hath theſe words in a Treatiſe publiſhed in his life time, *He that ſets his hand unto the Sacred Plough, ſhould first begin to ſound the depth of that rule,* What it is to deny our ſelves, and forſake all we have; *for in this furrow muſt the ſeed of life be ſown. Here Novices in Religion commonly begin to balk, and no wonder, ſeeing ſo few are called to any ſtrict perſonal accompt of that which others have undertaken for them at their firſt admiſſion into the Bed-roll of Chriſtians. But if that treble Vow * were diſtinctly and fully unfolded unto us, as ſoon as we had any knowledge of good and evil; and all the ſeveral branches of Gods Covenant, with as great care and ſolemnity inculcated, as* Moſes *commanded the Law ſhould be to the* Iſraelites *Children: And laſtly, The Vow it ſelf confirmed and ratified by our perſonal proteſtation in the ſight of the Congregation; the fear as well of God, as of ſhame before men, in whoſe preſence we made this profeſſion, would bind many of us to more Chriſtian behaviour, than the beſt of us, as the world goes, dare make ſhew of; as alſo reſtrain us from many deadly Enormities, which now*

Treatiſe of Faith, *Sect.* 3. *cap.* 22. *Paragr.* 5.

* Which was made in Baptiſm.

now admoniſhed of, we will not account any ſins. Thus prepared to receive it, it would be over-much infidelity to diſtruſt the plentiful Infuſion of inherent ſanctifying Grace at our ſolemnities of Confirmation; were theſe firſt ſanctified with publick prayers, or performed with ſuch Chriſtian care and diligence as they ought. A Religious Duty in the Chriſtian Church, which it were to be wiſhed, might be performed more often, more ſolemnly, and more religiouſly than it uſeth to be.

See the teſtimony annexed at the end of this Treatiſe.

And indeed who ſees not that great benefits would hence flow, both to particular perſons, and to the Church of God? It would be a means to make men more knowing in the things of their Salvation; to tye them more ſtrictly to mind the affairs of their Souls; to work in them a deeper ſenſe of the great buſineſs of being a Chriſtian. It would make men more afraid to commit a ſin againſt which they had ſo ſolemnly and publickly proteſted. It would bring Religion to be a thing creditable, and more in faſhion than it is, when men did ſo openly appear for it, and engage themſelves unto it. It is at once acceptable to God, and ſafe to our ſelves; and ſo will

will be accompanyed with his Grace; and in its own nature cut off many inticements of the World. It will bid us ſtand upon our Reputation in the purſuit of Religion, and not run the hazard of being perjured perſons. Wicked men will not have the confidence to ask us to ſin, when we have ſo publickly diſowned them. You complain of evil company, of friends and acquaintance that engage you; do but let them know that you intend to be religious, and they will let you alone. The Philoſophers openly profeſſed a ſevere and unuſual life, that all men might let them live Philoſophically, and not be a diſturbance unto them. Let but us do ſo, and be profeſſedly religious, and ſolemnly tell all men that we mean to keep our Vows; and they will have the leſs boldneſs for to trouble us. Our work is half done when we are heartily reſolved; and more than half, when we profeſs theſe reſolutions. It will bring us to mans eſtate, that we may feed at the Table of the Lord, whereby we may increaſe in ſtrength, and have more near communion with the Father, Son and Holy Ghoſt. Though I will not ſay, that till this be done, men are members

of the Church imperfectly; yet I must needs think, that they are but imperfect members, they are but babes and infants in Christ, and not to be admitted (in the Judgement of all ages) to taste of the meat of men, till they shew themselves to be men, by speaking for themselves. In short, it will be a great security and defence against temptations, and we shall recoil upon our selves, when we are assaulted, saying, How shall we do this wickedness, and break our Vows, and scandalize the Church, and bring the guilt of perjury upon our own souls.

It is observed by *Jos. de Voysin*, out of the Author of the Book *Ikkarim*, that the elevation of the hands of the Priest in the old Law at the blessing of the people was imposition of hands; and this blessing the Author of *Tzeror Hammor*, calls the *Weapons and Armour of Israel*, the Artillery (as it were) and the Bulwarks of his people. I will assure you, that this solemn Engagement, together with Gods Grace and blessing that will descend upon you, will be your great guard and defence, your sword and buckler to beat off temptations that are apt most strongly to assault your younger years, before you have had experience

experience of the worlds vanity. Therefore he that would not be without a ſhield in the midſt of fiery darts; he that would not be weak and feeble among ſtrong enemies, that would not be a prey to the Devil and the World, let him come, and put himſelf under the wings of the Divine Majeſty, by his own actual conſent, let him give up himſelf into the hands of God; to be kept by his Power through faith unto Salvation.

There is nothing can hinder any man from embracing this motion, but that which will hinder men from being thorough Chriſtians, and living godly in Chriſt Jeſus: And we may be confident that none are fit to receive the Sacrament of Chriſts body and blood, that are not willing to ſubmit unto it. For he that hungers after the ſweeter taſtes of Chriſts love, that deſires to unite his heart more cloſely to him, and to engage himſelf more firmly in the Covenant of God by receiving the remembrances of his love, will not refuſe to do that in word, which he intends to do in deed. If he really mean to be a Practiſer of Chriſts Religion, and to teſtifie to the world, that the deeds thereof are evil, and contradict their manners in

his converſation, then he will not ſtick to condemn them in his words, and renounce them ſolemnly by his mouth, which is the far eaſier matter.

Will any man be aſhamed to make ſuch a profeſſion, and to tread in the way of Chriſts Church, becauſe it hath been of late diſuſed, or turned into another thing? Why ſhouldſt thou bluſh to own holineſs? to ſay before Chriſts Church, thou art reſolved to lead a Chriſtian life, and renounce the Devil and all the wayes of wickedneſs? Why ſhouldſt thou be aſhamed of thy Religion, as though it were fit to be profeſſed only in a private corner where none ſhould hear thee? Why ſhould it be accounted a ſtrange thing to proteſt love to God? It is an honour and glory to us, that we may be Chriſtians, and ſo we ſhould eſteem it. We ſhould be glad, if we can do our Saviour ſo much honour as to confeſs him openly before men, that ſo he may confeſs us before all his Holy Angels. We may be confident, that we ſhall never in a time of perſecution confeſs him, (of which theſe places in the margent ſpeak) if we cannot be perſwaded to do it among the Children of Peace? Will any one be aſhamed that it ſhould be told by the Mini-

Mat.12.32
Mar.8.38.
Rom. 10. 8, 9, 10.

ſter,

ſter, that ſuch an one declared himſelf a Chriſtian, and hath to me avowed his Religion, and ſolemnly ſaid, that he will by the Grace of God make good his Baptiſmal promiſe? will any one be loth it ſhould be publickly ſaid, that he means to live as a Chriſtian? why then ſhould he not ſay ſo himſelf? Suppoſe you were not yet baptized, or had lived in the firſt times, and heard Chriſt preached; would you be unwilling to come, and profeſs that you renounced the Devil, the world, and their luſts? Shall none own the Religion of Chriſt publickly, but Infants that cannot underſtand it? The more we know, ſhall we be the more loth to declare our liking of his wayes? Are you unwilling to repreſent the childs perſon, and profeſs publickly for it in the Congregation? Why ſhould you not do that for your ſelves which you are willing to do for others? Cannot he that comes in the name of a Child, and ſaith, *I believe*, &c. *I renounce*, &c. come, and do the ſame in his own name? I do really think, that they that are unwilling to undertake Chriſts Profeſſion by an open promiſe, would not be baptized if it had not been done in their Infant years; they would remain rather Heathens and Infidels, than be

received into the Church of God; for upon no lower conditions than these are, could they ever have been admitted to any Christian priviledges. Unless therefore you will shew your selves to want all understanding, and not fit to be treated as men of common reason, put not away from you so many Intreaties. If you think your Baptism to be worth your owning, if you would not really be without it, but take your selves to be the better for it, renew solemnly that League and Promise with God, and do not perswade your selves and others, that you prize the Baptism, while you are unwilling unto this; for if that were not done, you would certainly omit it as a needless Ceremony, as well as this which always accompanied it in the Church of Christ. * Seeing nothing can reasonably be thought to make you unwilling, but a lothness to be good, and engage to live well; do not by refusing, cast an Aspersion upon your selves of having renounced Christ, and secretly entred into a confederacy with the Devil to destroy his Kingdom, and trample under foot his blood as an unholy thing.

* *Vid. Anton. de Dom. de Repub. Eccles.*

When this Confirmation was lookt upon by the multitude as a means only to receive

receive ſomething from God, but not as laying any obligation upon men; it was a wonder (I ſhould have ſaid no wonder) to ſee what flocks and herds of people came unto it. In Queen *Maries* dayes, (as *Saunders* tells us) when this cuſtom by a Provincial Decree of *Cardinal Pooles*, was renewed after long neglect, the people were ſo zealous to receive the Biſhops bleſſing, (which was all they went for) that in ſome places the Church could not contain the people that reſorted to him, and he was fain to confirm in the Church-yard, and to be defended by armed men from the preſs of the multitude. *De Schiſm.*

There were Decrees long before to inforce it, as that of Archbiſh. *Peckham*, *An.* 1271. Wherein he calls the diſuſe of it *Damnable Negligence*

Why ſhould not men come now in as great Crowds, when another renewal in a more ſolemn manner is propoſed? Why ſhould not the young people aſſemble themſelves together, and ſay, *Come, Let us go to the Houſe of the Lord, let us own Chriſt to be our Lord and Saviour?* but only becauſe men are loth to be engaged to fear God, and do love a Chriſt of their own making, that ſhall do all for them, and require them to do nothing for him? If God will have men as they are, they can be content to afford him their company; but if he

expect any amendment, they desire to be excused from making him any promise of it, and hope that they shall find him so kind in the conclusion, as not to exact it. May not he be well satisfied without any bond from us, when (in mens account) he will never demand the Debt? Why should we pass our word for that which will never be required? seeing God can bear with mens rebellions, why would his Ministers be so rigid, as to exact an Oath of Allegiance? These are the thoughts of mens hearts, that God will cross all scores at the last, and then to what purpose is it to make any such serious Engagements? If we had a window into mens breasts, we should see this Principle engraven on their hearts, *That all the Gospel is Promises, and all their Work is to believe them to be true*; and so there need not so much be done, as to make an open profession of this belief.

If Popery should again prevail in *England*, and such a Decree should be again revived, what would these men do? Would they be so backward as now they are to present themselves before the Congregation of God? It is most likely that fear or fancy might make those

thoſe men receive their Oyntment in the fore-head, and box on the ear, (as the manner is in their Confirmation) who now will not for the love of God profeſs they hate ſin, and intend to lead a holy life. So conſtantly it falls out, that what hath difficulty in it, is refuſed; and all that requires our ſerious attention, upon ſome account or other is rejected, and men would go to Heaven they know not how, and be ſaved from Hell, but not from their ſins. Yea, ſome are ſo ignorant, as to call this a *Popiſh Ceremony*, when it is very plain, that if it were, they would not ſpeak againſt it. If only their Children were to be bleſſed that underſtand nothing, we might eaſily perſwade them to ſend them, when as they will rather themſelves remain Children, than make any ſolemn Covenant with God by their own mouths. If a Character (as they ſpeak) was to be impreſſed, and the benefit to ariſe *ex opere operato* out of the meer doing of the work, they would willingly be ſo ſealed for Heaven; but if they muſt ſet their own ſeal to any Engagements, they withdraw their hands, and will preſume upon ſome other way of conveyance,

and

and making over Gods great bleſſings to them. If they can be ſaved by ſprinkling Water on their face, and the woman can carry them in her arms to Heaven, as ſhe doth unto the Font; they are content, it coſts them no trouble at all. But if it were to do again, if it muſt coſt them Repentance, a holy life, and a hearty profeſſion of it, they would ſcorn that Baptiſm wherein they now truſt ſo much; and they would rather venture to be as they were born, than be waſhed from their pollutions on ſuch conditions. O that men would take theſe things at leaſt ſo far into their thoughts, as to paſs a ſerious Judgement upon them, whether they be true or falſe! Do not read theſe lines without a little pauſe. And then go on, and conſider with thy ſelf, how unlikely it is, that they, who even break their brains with ſtudy to do men good, and ſigh till their heart ake after mens Salvation, ſhould be the greateſt enemies of men, the troublers of their Peace, and that love to perſwade them needleſs or indifferent things, that may as well be left undone.

Let ſome honeſt Heathens (for a concluſion) be admitted for to plead the cauſe of this truth, and perhaps they may make

make those faces blush who look on these lines, but are loth to shew themselves in any publick presence to profess their Religion. When the *Persian* youth were out of their minority, and came to mens estate, they gave them an Oath which they solemnly took in this form, *I swear that I will despise all filthy lucre, bodily pleasures, and vain glory; that I will rather be æmulous of vertue, and worship God, reverence my Parents, speaking Truth, and doing good, neither will I ever wittingly and willingly violate any of these things.* Sure these old Heathens would not have refused to do what is now desired, had they embraced our Religion, who thus amply protested, and took their Oath that they would be good. *Isidor. Pelus. l. 4. Epist. 198.*

Julius Pollux likewise relates the like custom among the *Greeks* in the Commonwealth of *Athens*. When their young men were twenty years of age, their names were inscribed in the City-rolls, and they swore in the open air, (as if they would have all the world to hear them) *I will never disgrace my arms, nor forsake my fellow-souldier in his danger; I will fight both alone, and with others for God and my Country,* *L. 8. c. 9. and likewise Stobæi ser. 41. & ulpian. in Demost.* Ὀμνύω οὐ αἰσχύνω τὰ ὅπλα, &c.

*Countrey, I will ſail to any Region of the world whither I am commanded, and will neither diſturb, nor betray my Countrey; I will obſerve the perpetual ſolemnities, and obey the received Cuſtoms, and all that ſhall be hereafter made; I will defend, and ever have in reference * the Religion in which I was born;* ἵστορες θεοὶ τούτων, *The Gods are witneſſes of theſe things.* Will not you Chriſtians then promiſe thus much to your Lord, now that you are of age, to fight againſt all his enemies, to be true to God, and to him, and that you will never diſhonour your profeſſion, nor forſake the Communion of Saints, nor deny him any ſervice that he commands, nor neglect the Solemnities that he hath appointed? Then may the *Perſians* and *Athenians* riſe up in the Judgement againſt you, and condemn you.

* Ἱερὰ πάτρια.

Do men refuſe the Oath of Allegiance to their Prince, whoſe natural Subjects they are, and under whoſe Protection they have been born and bred? would you deny to acknowledge in open Court an Inſtrument for your Act and Deed, which was ſigned in your name in Infancy, and conveighs great benefits unto you? Let the King of Heaven then have ſo much right done him. Let your own ſouls be the

the greateſt part of your care; and let it not be ſaid, that a rational creature will do that for an acre of Land, which he will not do to obtain Heaven, and all the territories above. What joy would it cauſe in Heaven and Earth to ſee men coming to deſire communion on theſe conditions, to behold men crowding into the Kingdom of Heaven, as they do into a Church, and longing after the food of the faithful, as they do for meat and drink? Rejoyce I beſeech you, the heart of God; refreſh the ſouls of his ſervant, and add to the ſweetneſs of the table of the Lord, by letting us have more good company at ſo joyful a Feaſt. But if all Intreaties cannot prevail,

I think the *Higher Powers* had beſt enact a Law, *That none ſhall be married, till they be inſtructed and confirmed, and that will do it.* For thoſe that care not whether they receive the Sacrament of Chriſts body and blood, or no, will not live without this Sacrament, (as in a large ſenſe it may be called,) though they underſtand the ends and duties of it no more than of the other. And this muſt be acknowledged to have been a great cauſe of our Diſorders, that men enter into

into theſe relations before they know the duties of them; and beget, and bring forth Children, before they ceaſe to be Children themſelves, or know how to bring them up as they ſhould. Therefore our Reformers, it is plain, intended men ſhould not marry, before they were well catechiſed, and had taken their Baptiſmal Vow upon themſelves, knowing, that thoſe were unfit to make a Covenant with each other, who knew not the Covenant of their God. For they preſcribe in the laſt Rubrick of the Office of Matrimony, That the perſons new married, muſt that day receive the Communion; and in the laſt Rubrick about Confirmation, ſay in expreſs words, *That none ſhall be admitted to the holy Communion until ſuch time as they can ſay the Catechiſm, and be confirmed.* Let me ſpeak to the very ſenſes of vulgar people. Do you not remember the Font ſtood at the lower end of the Church, and the Communion-Table at the higher? Could you come from the one to the other, but by the Pulpit which ſtands in the middle between both? This teaches you, (if you will learn) that you are only entred into the Church, and are but in the beginnings of

Re-

Religion by Baptiſm, and that you muſt advance higher by being inſtructed and taught in the faith of Chriſt, and can no otherwiſe be admitted from the lower to the higheſt forms of Chriſtians. Come therefore, and be inſtructed, and then profeſs you like this Doctrine, and will be obedient to it; ſo ſhall you come to be men in Chriſt, and taſte of all his dainties, and be ſatisfied with the fat things of his houſe. If all will not be granted that is here requeſted, yet do not deny all; but at leaſt profeſs to the Miniſter your hearty Repentance, and your belief in Chriſt, and the willingneſs to ſubmit unto him, and to be ſaved by him, that he may declare it to all others. And really ſhew that you are come to an adult eſtate, by putting away childiſh things, and living the life of men. A Child (as one ſaith) looketh only to things preſent, a man looketh to things to come: A Child attends only to paſtime and pleaſure, a man hath alſo profit in his conſideration. A Child is ready to ſell his Inheritance for a trifle or bauble, of which a man maketh a greater account. His carriage and behaviour likewiſe diſtinguiſheth him, and ſo doth his confidence againſt vulgar bug-bears and affrightments.

Quod totum ſcîri non poteſt, ne omittatur totum, ſiquidem ſcientia partis melior eſt ignorantia totius.

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If therefore after you are confirmed, you find your ſelves to think leſs of things preſent, and more of things to come; leſs of this world, and more of the eternal reward of Godlineſs, and everlaſting puniſhments of ſin; if you ſcorn to ſell your heavenly inheritance for the trifles of this world that preſent themſelves unto you; if you be more attentive to your ſpiritual profit in knowledge and mortification, and not only taken with the ſweetneſſes and raviſhments of Religion; if your converſation towards God and the world be more ſerious, grave and diſcreet, and you are not ſo eaſily amazed with the fears of ſufferings and difficulties in your Chriſtian courſe; it is a ſign that you have not received the Grace of God in vain, and the Lord will deliver you from every evil work, and preſerve you to his everlaſting Kingdom. Faithful is he that calleth you, who alſo will do it.

Uſe

Use V.

LAstly, Let me beseech all the people of God to live in love and peace together. Let us not quarrel about every little thing, nor make every petty difference, a cause of trouble and contention. For as the Apostle saith, 1 Cor. 12. 13. *By one Spirit we are all baptized into one body.* We are all by this made of the same Corporation, and taken by Baptism into the same Brother-hood, and therefore should not make them the waters of strife, and so provoke the Lord to anger against us. We are not baptized into this or that particular Opinion, nor received into a particular Church, but into the belief of the Gospel, and into the Church of God in general, and therefore should love all the Disciples and followers of our Lord, and embrace all of every perswasion that live godlily in Christ Jesus. You were not baptized (saith the Apostle) into the

name of *Paul*; therefore do not say, I am of *Paul*, I adhere to this man or that; for whosoever did baptize you, it was not into the particular love of him and his opinions, but into the Communion of the whole Church of Christ, who hold the Catholick Faith. Though an *Heretick* in antient times had baptized any man, yet did not the Christians therefore baptize him over again when he left those mens company, because being baptized into the Name of Father, Son and Holy Ghost, he was not received into the profession of their particular opinions, but of the Truth of Christ universally believed by all good Christians.

And therefore let us live with them all as our Confederates, as those that are tyed together in the same bonds, and united in the same Covenant, and engaged in the same cause against the common enemies, the Devil, the World, and the Flesh; and let us never give these enemies so much cause to rejoyce, as an unhandsome word against any sincere Christian might administer. But let us endeavour to keep the Unity of the

Spirit

Spirit in the Bond of Peace; for as the Apoſtle ſpeaks, *There is one Lord, one Faith, one Baptiſm, one God and Father of All, who is above all, and through all, and in you all.* Ephes. 4. 3, 4, 5.

Ὧ ἡ δόξα εἰς τοὺς αἰῶνας.

Appendix.

THE late King *Charles* was confirmed on *Easter-Munday*, 1613. (which was the thirteenth year of his age) after *a long and strict examination* by the Arch-Bishop of *Canterbury*, and the Bishop of *Bath* and *wells*, as Dr. *George Hackwel*, ear-witness of the satisfaction he gave, assures; who in a little Tractate, he upon that occasion wrote on this Subject, to

In the Chappel at *White-Hall.*

juſtifie the antient and good practice of this Sacramental Rite, (as *Bucer* calls it) thus ſpeaks.

Cap. 1. *Confirmation is an antient Eccleſiaſtical cuſtom of the Church, uſed after Baptiſm, conſiſting in Examination and Impoſition of hands, with effectual prayer for the Illumination of Gods moſt holy Spirit, to confirm and perfect that which the Grace of the ſame Spirit hath already begun in Baptiſm:*

The benefits of this Confirmation are divers; whereof the firſt is, That men expecting Examination and Tryal from their Spiritual Fathers, they might more willingly acquaint, and carefully ſeaſon themſelves with the grounds of Chriſtian Religion, before malice and corrupt examples depraved their minds, &c.

Secondly, It ſerves, that when they come to years of Diſcretion, they ſhould publickly make confeſſion of that faith themſelves, which others had promiſed for them in Baptiſm, to the diſcharge of their Sureties, and the good examples of others.

Thirdly, That by ſuch Confeſſion; they might make profeſſion of difference from all Jews, Turks *and* Infidels *out of the Church;* Hereticks, Schiſmaticks,

ticks, *and Prophane Perſons in the Church.*

Fourthly, that then eſpecially when they firſt come to the uſe of Reaſon, beginning to fall into ſundry kinds of ſin, and being leaſt able to reſiſt, for want of experience, by Impoſition of Hands and Prayer they might receive ſtrength and defence againſt the temptations of the world, the Fleſh, and the Devil.

Fifthly, That the Prelates and chief Guides of Gods Family, to whom the cure of ſouls belongeth, finding upon due Examination, ſome part of their own heavy burden diſcharged, might from thence reap comfort in beholding thoſe fair Foundations already laid, and glorifie God, whoſe praiſe they found in the mouths of Infants.

This kind of Confirmation (were there no Authority to countenance it,) is in my judgement ſo uſeful in the Church of God, that upon good reaſon it might be entertained among Chriſtians: But for further confirmation of it, we are incompaſſed with a cloud of witneſſes, and that ſo plentifully out of all Antiquity, as it might ſeem a kind of ambition, or loſt labour to quote their names. Wherefore I will only alledge,

the ſoundeſt of thoſe, who ſince the Reformation of Religion, and clearer Light of the Goſpel, in their ſeveral Writings have approved, and highly commended this antient cuſtom. And bringing in Bucer, Melancthon, Zuinglius, Chemnitius, *and others to ſpeak to this Truth, he cites Mr.* Calvin *among the reſt in theſe words,*

Cap. 9. Paragr. 13. *John Calvin* in his fourth Book of *Inſtitution* in the *Upſhot* of the Chapter of *Confirmation*, not only commended the antient uſe of it, but the abuſe being removed, heartily wiſheth it reſtored. *And becauſe his Authority is (not without deſert) of great weight, I will ſet down his words as I find them.*

Would to God (ſaith he) we retained that cuſtom which I have already declared to have been in uſe among the Antients, before that abortive Vizard of a Sacrament was put upon it. *And a little after.* If this part of Diſcipline were now adayes in force, the ſlackneſs of many Parents would be much quickned, who paſs over the inſtitution (or inſtruction) of their Children, as a buſineſs nothing pertaining to them; which then without ſome publick diſgrace they could not omit: Beſides, There would be leſs Ignorance,

rance; and more Concord in Articles of Faith among Chriſtian people; neither would they ſo eaſily be carryed away with new and ſtrange opinions.

Thus far Dr. *Hackwell*, who might have added the words of the Great *ERASMUS*, who is as ſound in this point, as any of thoſe whoſe teſtimonies he hath alledged; and was the firſt, I think, in theſe later Ages that earneſtly recommended and preſſed ſuch a Confirmation of the Baptiſmal Vow as the *Church of England* uſes. His words are theſe, in his larger Preface to his *Annotations* on the New Teſtament.

The reaſon we have ſuch multitudes of Chriſtians ſo rude, that they underſtand not much more of Chriſtian Wiſdom, than they who are perfect ſtrangers to the Chriſtian Profeſſion, is to be imputed, I think, in great part to the Prieſts. But I ſee a way, I imagine, whereby we may have people leſs unfit to read the Holy Books; which is, if there be a Summary of Faith and Chriſtian Doctrine every year propounded to Chriſtian people, with a perſpicuous brevity, and a learned ſimplicity. And leſt any thing ſhould be corrupted by the fault of the Preacher; I would have a

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Book made by learned and upright men, which ſhould be recited to the multitude by the mouth of the Prieſt. And I deſire it may not be drawn out of humane puddles, but out of the Goſpel fountain, the Apoſtolical Epiſtles, and the Creed. Which, whether it be the Apoſtles or no, I know not; but certain it is, it carryes in it the Apoſtolical Majeſty and Purity. This I conceive may be done, not unſeaſonably in the Easter Holy-dayes. *Which will be far better, than by ſilly and ſometimes obſcene jeſts, to excite the poor people to laughter: Which cuſtom I cannot tell what Fiend brought into the Church. For though the people are to be kept in obedience by ſome pleaſure, and ſometime to be excited to it; yet by ſuch ludicrous wayes to provoke laughter, is fit for Buffoons, not for Divines.*

And this moreover ſeems to me of no ſmall force to ſo good an end, if Children that are Baptized, when they are grown up to ripeneſs, be commanded to be preſent at ſuch Sermons; in which they may hear plainly and clearly declared what their Baptiſmal Profeſſion contains in it: and if after this, they be diligently examined by ſome good men, whether they

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ſufficiently underſtand and remember thoſe things which the Prieſt taught them. If they do ; let them be askt then whether they approve of that and ratifie it, which their Godfathers and Godmothers profeſſed in their Name, when they were baptized. If they anſwer that they do not ratifie it, then let that Profeſſion be publickly renewed in the ſight of their Equals all gathered together, with ſuch grave, apt, chaſte, ſerious and magnificent Ceremonies, as become that Profeſſion than which none can be more holy. For what are humane Profeſſions, but certain Images of this moſt holy Profeſſion ; that is, a calling back of Chriſtianity, too much ſunk into the World ? Now the Monks know how to commend their profeſſion to the people with ſuch counterfeit Ceremonies, and act their part ſo notably, that tears ſometimes burſt out of the Spectators eyes. How much more becoming is it, to do that in this far moſt religious Profeſſion ; wherein we give up our Names not to men, but unto Chriſt, and ſwear not to the rule of Francis, *or* Bennet, *but to the Rule of the Goſpel ?*

By this means, Youth may come to underſtand what ſervice they owe to their Lord,

Lord, and what endeavours they ſhould uſe to attain true Piety; and the Elder people alſo will be put in mind, how many wayes they have erred and gone aſtray from their Vows. You ſhall ſee now Comœdies *acted in ſome Churches (which I ſhall not meddle withal) of the* Reſurrection *of Chriſt, of his* Aſcenſion *to Heaven, and of his ſending the Holy Ghoſt. But how magnificent would this Spectacle be, to hear the voice of ſo many Youths dedicating themſelves to Jeſus Chriſt, and of ſo many Striplings taking their Oath of Fidelity to him, renouncing the World which all lyes in wickedneſs, abjuring and hiſſing at the Devil, with all his Pomps, Pleaſures and Works? To ſee new Chriſtians carrying their Generals mark in their forehead? To ſee a flock of Candidates coming from the ſacred Laver? To hear the voice of the reſt of the Multitude applauding and wiſhing well to theſe young Souldiers of Chriſt?*

Theſe things I would have ſo to be done publickly, that there ſhould be never the leſs care uſed from their very Cradles, to inſtill into them both privately and publickly the Doctrine of Chriſt, as much as is poſſible. And they will be of the greater

Authority,

Authority, if theſe things be done by the Biſhops *themſelves, and not by Pariſh Prieſts, or hired Suffragans. And were they done as they ought, I am very much deceived if we ſhould not have Chriſtians ſomething more ſincere, than now we have.*

But there are two Scruples here ariſe. One is, that this ſeems to be a repeating Baptiſm, which is not lawful. The other is, that there may be danger, leſt ſome hearing the Profeſſion they are to make, ſhould not approve what was done in their Names by their Godfathers and Godmothers. The firſt of which is eaſily diſcuſſed, if theſe things be ſo managed, that they be nothing elſe but an Inſtauration or Repreſentation of their former Baptiſm: which is done every day when we are ſprinkled with holy Water at our entring into the Church. The other hath more difficulty in it: But all things are to be attempted leſt any one ſhould ſtart back from the firſt Faith. which if it cannot be obtain'd, perhaps it is beſt not to compell him; but to leave him to himſelf, till he repent. And not to inflict on him any other puniſhment in the mean time, but to deny him the benefit of the holy Communion and

other

other Sacraments of the Church: But let him neither be excluded from Prayer, nor from Sermon.

And I would have little Books carried about of the Christian Religion, in which that Pure Jesus *should be lively described as it were painted before their eyes: not clouded with Jewish Ceremonies, or with the devices and decrees of men: finally, not sowre and harsh; but just as he is, Friendly, Sweet, and Amiable. They that are instructed in such Rudiments, will not be altogether unprepared for the reading of the Holy Bible.*

FINIS.

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